

༄༅། བོད་ཀྱི་ནང་བསྟན་དཔེ་ཚོགས་ལྟེ་གནས་།

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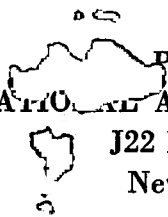
THE AMARAKOṢA IN TIBET

being

*a new Tibetan version by
the great grammarian Si-tu*

edited by

Dr. Lokesh Chandra M.A., D. Litt.



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आचार्य-रघुवीर-समुपक्रान्तं

जम्बुद्वीप-राष्ट्राणां

(भारत-नेपाल-गान्धार-शूलिक-तुरुष्क-पारस-ताजिक-भोट-चीन-मोंगोल-मञ्जु-
उदयवर्ष-सिंहल-सुवर्णभू-श्याम-कम्बुज-चम्पा-द्वीपान्तरादीनां)

एकैकेषां समस्रोतसां संस्कृति-साहित्य-समुच्चय-
सरितां सागरभूतं

शतपिटकम्

PREFACE

The Dharma had descended in the Land of Snows. From the rudiments of a script upto the sophistication of grammar, rhetoric, logic, drama, astrology, medicine, technique, metaphysics, esoterism and a multitude of other walks of learning—all were in need of a vast terminology and rich phraseology. A dialect was to be welded into a supreme instrument of expression of the highest thoughts and deepest profundities of the human spirit. It was achieved by the genius of lotsāvas cooperating with the great minds of Āryadeśa. The infinity of Sanskrit literature was thus brought into the consciousness of Tibet through numberless translations which gained new values fostered by favourable conditions. This stupendous spiritual transference was effected by the creation of a virtually new¹ Tibetan literary language. Rules for translation were laid down. “In no case are the rules of translation to be violated, and one must make the translations so that it could be possible for everyone to study”². “The translators were explicitly forbidden to coin new terms. When this was unavoidable, they were directed to report the matter to a special Tribunal, called bCom-ldan-ḥdas-kyi rin-lugs-kyi ḥdun-sa (The Tribunal of the Doctrine of the Blessed One) attached to the Royal Palace (see Padma dkar-poḥi Chos-ḥbyuṅ, p. 102b and 103b)..... These rules were promulgated by king Khri-lde-sroṅ-btsan (Ral-pa-can, 817-836 A.D.) in the Palace of Ḥon-ljaṅ-do (situated south of Lha-sa) in the year of the Horse (rta-lo, 826 A.D.) and have been followed by all Tibetan translators ever since.”³ The results of the philological activities of these early linguistic masters were incorporated in Sanskrit-Tibetan dictionaries. The earliest of them is the well-known Mahāvyutpatti (*Bye-brag-tu rtogs-par-byed-pa*, *Sgra bye-brag-tu rtogs-byed chen-mo*) prepared from various texts under the orders of king Khri-lde-sroṅ-btsan (817-836 A.D.) by Jinamitra, Surendrabodhi, Śilendrabodhi, Dānaśīla and Bodhimitra of Aparānta (Ñi-ḥog); Ratnarakṣita, Dharmatāśīla, Jñānasena, Jayarakṣita, Mañjuśrīvarman, Ratnendraśīla and others of Tibet. Later it was enriched by Śāntirakṣita, Ye-śes dbaṅ-po of Sba (in Khams), Rgyal-sṅaṅ ṅa-bzaṅ of Zhaṅ, Blon Khri-bzher Saṅ-śi, lotsāva Jñānadevakoṣa [°ghoṣa], lotsāva Khyi-ḥbrug of Lce, Ānanda and others. The great bande’s Dpal-gyi-yon-tan and Tiṅ-ṅe-ḥdzin presented the fruits of these scholarly labours to the Emperor at the Ḥon-caṅ-rdo palace in Skyi[d] in the

¹ *History of Buddhism (chos-ḥbyuṅ)* by Bu-ston, II Part, E. Obermiller, p. 196.

² *Op. cit.* p. 197.

³ G. Roerich’s preface to Gedun Chomphel, *Dhammapada*, Gangtok 1946.

central province of Tibet⁴. Prof. Tucci thinks that the work of Mahāvyutpatti was started under Khri-lde-sroṅ-btsan, "it may have been continued during the reign of his son [Ral-pa-can], for it certainly needed a long preparation. The year of the horse can be either 802 or 814. I think that the first date is too near to the accession of K'ri lde sroṅ btsan to be accepted; evidently the king was then busy with more important things, since, at that time, the Tibetan state was in a dangerous situation: when the difficulties were over, however, he might have thought of giving his patronage to a pious and meritorious work. Therefore, I am of the opinion that the year of the horse is exactly 814, just four years before the death of the king; this makes therefore, most probable that his design was brought to complete realization by the board of pandits assembled by him, exactly under his son who was given, later on, by the Tibetan historians the full merit of the work."⁵

The Mahāvyutpatti was commented upon in the *Sgra-sbyor* which is termed as *Madhyavyutpatti* or *Bye-brag-tu rtogs-byed ḥbriṅ-po* at the end of the text⁶. Its authors and place of redaction were the same as that of Mahāvyutpatti. Two fragments of it have been found at Tun-huang which attest to its early age and wide popularity⁷. It explains the grammatical formation of a few selected words of the Mahāvyutpatti, it is a pañjikā thereof (*chen-poḥi dkaḥ-baḥi gnas dai sgraḥi-gzhuṅ dai sbyar-te bśad-paḥi pa-ñji-ka ma-dhya-byutpa-ta yin-no*)⁸.

A *Kṣudravutpatti* or *Bye-brag-tu rtogs-byed chuṅ-ñu* is mentioned in the colophon of the *Madhya*⁹ and also in the Index to the Peking edition which points out the absence of this text⁹.

In the thirteenth century, Kīrticandra and Grags-pa rgyal-mtshan the lotsāva of Yar-luṅs¹⁰ translated the Amarakoṣa¹¹ into Tibetan: *Hchi-med mdzod*, also known

⁴ P. Cordier, *Catalogue du fonds tibétain de la Bibliothèque Nationale*, 3:486-487 Tohoku Catalogue no. 4346 (Derge ed. Mdo, CO, 1b—131a).

⁵ G. Tucci, *The Tombs of the Tibetan Kings*, p. 19; N. Simonsson, *Indo-Tibetische Studien* p. 212-213.

⁶ P. Cordier *ibid.* 3:487 (Peking ed., Mdo, NO 1-38a); Tohoku Catalogue no. 4347 (Derge ed., Mdo, CO 131b—160a).

⁷ N. Simonsson, *ibid.* p. 213.

⁸ Derge ed. folio 160r; N. Simonsson, *ibid.* p. 263.

⁹ P. Cordier, *ibid.* 3:488.

¹⁰ Prince Blo-gros-hod (1285—1350) obtained many instructions and initiations from him (*Blue Annals* p. 281). The ācārya Chos-kyi-rgyal-mtshan (1283—1359) heard the *Rdo-rje-phreṅ-ba* from him (*ibid.* p. 411). He acted as an ācārya for the final ordination of Bkra-śis-dpal-brtsegs (born in 1359). He expounded the Vajramālā, tantras and the Aṣṭāṅgaḥṛdaya to

as *Miñ duñ rtags-kyi rjes-su-bśad-pa* (=Nāmaṅgānuśāsana). It was done at Kathmandu (Yambu=Svayambhū) in Nepal. The Peking edition gives no reviser, but according to the Derge edition it was revised by Dharmapālābhadrā or Chos-skyoñs-bzañ-po the famous grammarian who lived from 1441 to 1528¹². He is the lotsāva of Zha-lu and by his systematisation of the long and well-founded grammatical tradition of Tibet, he superseded his precursors and his authority has been acknowledged in academic circles to this day¹³. He also revised the *Kāmadhenu* commentary on the Amarakoṣa by Subhūticandra¹⁴. It was translated by Kīrtticandra and the lotsāva Grags-pa-rgyal-mtshan who were responsible for the translation of the lexicon itself. In the sources for the *Kāmadhenu* are the Trikāṇḍa, Utpala, Vyāḍi, Vararuci and Candragomin. Besides revising these two lexicographical texts Dharmapālābhadrā of Zha-lu is responsible for the Tibetan translation of Śrīdharaśena's *Viśvalocana* which is also called *Muktāvalī*¹⁵. It is divided into 12 varga (*sde*) which are subdivided into prakaraṇa (*rab-tu-byed-pa*). Another lexical work by Śrīdharaśena is available in the Tanjur in its Tibetan translation, again by Dharmapālābhadrā. It is *Skad-dod gcig-gis don du-mar hjug-paḥi mñon-brjod nor-buḥi phreñ-ba* = एकशब्द-बह्वर्थप्रवर्तनाभिधान मणिमाला or “प्रवर्तनी अभिधानमणिमाला”¹⁶. It is arranged in 35 varga (*sde*) in the alphabetic order of the final consonant and by the number of syllables in the words. It is a recast of the *Viśvalocana*. The vargas were classed by Śrījñāna in 1260 A.D. (381 of the Nepalese era or *Bal-poḥi lo*) in the Gautamādhiṣṭhāna Vihāra at Lalitapattana. It was rendered into Tibetan by the command of the fourth incarnation of the Red-caps (*zhvadmār*), the hierarch of Phag-mo-gru, Chos-kyi-grags-pa-ye-śes dpal-bzañ-po (*Dharmakīrttiñāna śrībhadra).

Śes-rab-señ-ge (born 1251, *ibid.* p. 791). In the year 1298 he was invited by Kun-dgaḥ-bzañ-po to be initiated into tantric and grammatical works (*ibid.* p. 974).

¹¹ Tohoku Catalogue no. 4299 (Derge ed., Mdo SE 126b-243a), P. Cordier 3:465 (Peking ed., Mdo, SE 1-63b).

¹² TPS. p. 701 note 719; M. Lalou, *Répertoire du Tanjur d'après de Catalogue de P. Cordier* p. 150 s.v. Dharmapālābhadrā, gives 1438-1525?

¹³ TPS. p. 123.

¹⁴ Tohoku Catalogue no. 4300 (Derge ed., Mdo SE 244b-318a), P. Cordier 3:465 (Peking ed., Mdo SE 63b-127b).

¹⁵ *Mñon-brjod-kyi bstan-bcos sna-tshogs gsal-ba zhes-pa miñ gžhan mu-tig phreñ-ba zhes-bya-ba* अभिधानशास्त्र विश्वलोचन इत्यपराभिधान मुक्तावली नाम P. Cordier 3:510 (Peking ed., Mdo PO 78a-179a), Tohoku Catalogue no. 4453 (Derge ed., PO 70b-163b).

¹⁶ P. Cordier 3:510 (Peking ed., PO 179a-266b), Tohoku Catalogue no. 4454 (Derge ed., Mdo PO 164a-242a).

As late as the eighteenth century we find the compilation of Sanskrit-Tibetan dictionaries from the older lexicons supplemented by words culled from texts. Tshe-rin-dbañ-rgyal (1697-1763) compiled the *Ñe-bar-mkho-baḥi legs-sbyar-gyi skad bod-kyi brdaḥ kā-liḥi phren-ba sgrigs:ño-mtshar nor-buḥi do-śal zhes-bya-ba*, reproduced by Bacot¹⁷ from a manuscript copy. A xylographic edition was later published from Lhasa¹⁸ and has better readings than the manuscript used by Bacot. Its sources are the Mahāvyutpatti, its explanative commentary *Sgra-sbyor*, Amarakoṣa of Amarasiṃha and its commentary Kāmadhenu, Muktāvalī of Śrīdharasena, besides Kṣemendra and his son's Avadānakalpalatā, Kāvyaḍarśa of Daṇḍin, Chandoratnākara of Ratnākaraśānti, the commentary Prakriyākaumudī on Pāṇini's grammar, Tāranātha's version of Sārasvata grammar, Vivarta by Rig-ral, Vivarta by Chos-ḥkhor lotsāva, Dharmapālabhadra's *Legs-bśad kun-phan ḥdod-ḥjoḥi nor-bu:Li-śiḥi gur-khañ*¹⁹ by Skyogs lotsāva, *Bsam-ḥphel nor-bu* by Khro-phu lotsāva Ṅag-dbañ-bstan-ḥdzin-dbañ-po, *Legs-sbyar sgo brgya ḥbyed-paḥi lde-miḡ* by Gtsug-lag Chos-kyi-snañ-ba. Tshe-rin-dbañ-rgyal was born in 1697 as the son of Bkra-śis-chos-rgyal of Mdo-mkhar in Stag-luñ. He completed his religious studies and followed his father to the court of Lha-bzañ Khan. In 1716 he was appointed tax-collector at Shigatse where he had the opportunity to have audience with the Panchen Lama. He served various high offices of State. For a time he was the finance secretary under the Tibetan Council, and even fought for the Lhasa government in the civil war of 1727-1728. He escaped reprisals by Pho-lha-nas with whom he had several brushes in the civil war. He was cordially received by Pho-lha-nas. He was formally appointed as bkaḥ-blon or as one of the two ministers. The emperor conferred on him the seal of Taiji of a first class Jasak. In 1751 he was one of the four ministers of the Dalai Lama. He acted as Chairman of the Council of Ministers. He passed away in 1763, after a few uneventful years²⁰. He was devoted to Dharma, sincere, intelligent and commonly respected by the people²¹.

In 1771 the Sa-skya lama Bstan-ḥdzin-rgyal-mtshan compiled the *Prajñā*²²

¹⁷ J. Bacot, *Dictionnaire Tibétain-Sanscrit par Tse-ring-ouang-gyal*, Paris 1930.

¹⁸ A copy exists at the International Academy of Indian Culture.

¹⁹ *Verzeichnis der Orientalischen Handschriften in Deutschland*, Band I, Walther Heissig, Mongolische Handschriften..., p. 288 no. 535 for articles on *Li-śiḥi gur-khañ*.

²⁰ L. Petech, *China and Tibet in the Early 18th Century*, p. 261-266.

²¹ The document issued on 20 January 1729 by the Office for Administrative Deliberations, following an imperial edict (Petch, *ibid.* p. 250).

²² Xylographed at Derge (Lokesh Chandra, *Les Imprimeries Tibétaines de Drepung, Derge et Pepung, JA.* 1961 p. 509 no 32 : *Že-druñ skaḥ-dod prajña*). *Prajña* has been photo-printed by the Namgyal Institute of Tibetology, Gangtok (Sikkim) in 1962 in a long pothi

whose full title is *Legs-par-sbyar-ba lhañi-skad dai gais-can-pañi brdañ san-sbyar-ba: dri-bral nor-buñi me-ñon*. The short title Prañā occurs on the verso left margin of the folios. It was culled from the ancient lexicons Mahāvīyūtpatti, Amarakośa, Mukṭāvali, besides texts which were accessible to the author in Sanskrit (*ṛgya dpe*) and the grammatical works of Pāṇini, Kālapa, Sarasvata and Candra. The Prañā is divided into several sections. They are:

Serial No. ²⁴	Page ²³	Source of words	Sub-divisions and remarks
1	1-110	Mahāvīyūtpatti	(i) Subjectwise classification into 26 sections detailed on p. 8. (ii) Alphabetic arrangement (p. 36-111). (i) Subjectwise classification into 88 sections detailed on p. 111-112. (ii) Alphabetic arrangement of the words (p. 140-). (iii) Another alphabetic arrangement (p. 291-321). (i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.
2	110-321	Amarakośa	(i) Alphabetic arrangement of the words (p. 140-). (ii) Alphabetic arrangement of the words (p. 291-321). (i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.
3	321-348	Mukṭāvali	(i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.
4	348-402	Mukṭāvali and Pāṇi-ni-vyākaraṇa-sūtra-vṛtti, Kālapa-vṛtti, Sarasvata-vyākaraṇa-vṛtti, Candra-vṛtti, Uṭtara-vṛtti, Dhātupāṭha, Avadāna-kālpalāṭa, Nama-saṅgīti ²⁵ , Vinśaty-upasarga-vṛtti of Candra-gomīn ²⁶ .	(i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.
5	403-413	Vinśaty-upasarga-vṛtti of Candra-gomīn ²⁶ .	(i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.
6	414-420	—	(i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.
7	421-436	Kālapa	(i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.
8	436	—	(i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.
9	450-536	Kālapa	(i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.
10	537-541	—	(i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.
11	542	Kālapa	(i) Subjectwise classification into 50 sections detailed on p. 321-322. Words arranged in the Tibetan alphabetic order.

^{23, 20} See pages 10 and 11.

The words are arranged in Tibetan alphabetic sequence.
Numerals declined in the three genders.
Indeclinables (*avyaya*).
Feminine suffixes.
Metrics (*chandas*).
Sandhi and vibhakti (declension).

form. The first index had been brought out by them earlier in 1961 under the title *Prajñā* with a foreword by Nalinaksha Dutt.

²³ The page numbers are the English figures added in the Gangtok photoprint. The recto and verso sides of the folios bear separate consecutive numbers, that is the page numbers are twice the folio numbers.

²⁴ The division of this into two parts (I, II) by Dutt *op. cit.*, does not agree with the original rubricisation. Further the subdivision (i) of the subjectwise collection of words ends on folio 18 and not folio 4 as indicated by Dutt.

²⁵ The sources of the words are indicated by the abbreviated Sanskrit titles of works transcribed into Tibetan. The nine works are :

ཐུག་ནི་ = མངོན་བརྗོད་ཐུག་ལྟེང་བ་ Dutt: Abhidhāna-muktāmālā. Correct to: Muktāvalī (Tohoku Cat. 4453). Abhidhāna is a specificative.

པ་ = པའི་བའི་འབྲེལ་བ་ Dutt: Paṇipā vṛtti. Correct to : Pāṇini-vyākaraṇa-sūtra-vṛtti. It refers to the Prakriyā-kaumudī of Rāmacandra (Tohoku Cat. 4420, P. Cordier 3:519).

ལ་ = ལའི་བའི་འབྲེལ་བ་ Kalāpa-vṛtti (Tohoku Cat. 4283).

ལྷ་ = དབྱངས་ཅན་སྒྲ་ཏི་ལྷ་ Dutt: Upasarga-yukta-śabdaṭīkā—fantastic ! The correct title is Sarasvatī-vyākaraṇa-vṛtti (Tohoku Cat. 4298) of Anubhūti.

ལྷ་ = ཅན་པ་བའི་ལྷ་འབྲེལ་བ་ Dutt: Candrapā's Uṇa-vṛtti. Precisely it should be Cāndra upādivṛtti (*pa* is the Tibetan suffix and not *pā* of the honorific *pāda*) (Tohoku Cat. no. 4279=4428).

ལྷ་ = ལྷ་སྒྲ་མའི་ལྷ་དཔེ་ Dutt has the unimaginable interpretation Tantrapāṇḍita's Ut-pāṭha. Correctly: Uttaratāntra's Sanskrit (*rgya* for *rgya-gar*) manuscript (*dpe*).

ལྷ་ = དབྱངས་ཀྱི་ལྷ་དཔེ་ Dhātupāṭha's Sanskrit manuscript. There are a number of dhātupāṭha's in the Tanjur:

Tohoku Cat	Cordier 3:		Folios	Author	Lotsāva
—	505	Kalāpa dhātusūtra	295b-304a	—	Hjam-dbyaṅs ral-gri
4424	506	Cāndra dhātusūtra	312a-323a	Pūrṇa- candra	Byaṅ-chub-rtse mo
4285	508	Dhātukāya of Kalāpa	419b-435a	Durga sīmha	Bu-ston
4277	508	Dhātukāya	435a-446b	—	Bu-ston
—	518	Pāṇini-dhātusūtra	342b-358a	Bhīma- sena	Dkon-mchog- chos-grags of Rnam-glin

The Prajñā is a repertory of Sanskrit lexicography, grammar and metrics, undertaken by Bstan-ḥdzin-rgyal-mtshan at the command of the King of Derge in the Rig-gnas-ḥphel-rgyas-glin monastery near the Sa-skya pho-bran²⁷. The Sa-skya-pa maintained the centuries-old tradition of Sanskrit learning up to the late 18th century by actively creating instruments for the vocabulary studies of *lhaḥi skad* or devavāṇī Sanskrit.

In the 17th century arose Si-tu-paṅ-chen in Derge the home of grammatical learning. He is known by various names: Chos-kyi-ḥbyuñ-gnas, Gtsug-lag-chos-kyi-snañ-ba or simply Chos-kyi-snañ-ba.²⁸ I am editing his detailed biography entitled *Tāhi Si-tur ḥbod-pa karma bstan-paḥi ñin-ḥbyed-kyi rañ-tshul drañs-por brjod-pa: Dri-bral śel-gyi me-loñ zhes-bya-ba*. He was an outstanding grammarian of Tibet who has dominated the arena of grammatical studies to this day. His great commentary *Si-tuḥi sum-rtags ḥgrel-chen*²⁹ is an impressive masterpiece and reminds us “of the fact that the Tibetans were careful students of the Indic grammarians and of their elegant methodology”, and as a result they were able “to make precise and elegant phonetic statements of a high degree of sophistication concerning their own language.”³⁰ The genius of Si-tu could not but contribute a Sanskrit-Tibetan lexicon. At the command of the Karmapa he took up the revision of the Amarakoṣa and worked on it at the Thub-bstan-chos-ḥkhor monastery (f. 219a). He compared it with the Indian (Sanskrit) manuscripts (*rgya dpe*) of its

ཨ་ཁ་ཀྱི་ཤིན་ = རྒྱ་རབས་འཁྲི་ཤིན་ Dutt: Jātaka-saṅgraha. It is Kṣemendra's Avadānakalpalatā, *ḥkhri-śiñ* (*latā*) is the usual nickname of this work with the prefixed subject indication of *skye-rubs* or *jātaka* (abbr. to *dzā=jā*). The Sanskrit-Tibetan text was printed at Lhasa and was the prime work in the *jātaka* class, well known for its florid *kāvya* style.

ལྷོ་ = འཇམ་དབྱངས་མཚན་བཟོ་བྱེད་ཀྱི་རྒྱ་རྒྱུ་ Dutt: Mañjuśrī-nāma-vṛttipāṭha. The correct rendering is “The Indian (*rgya*) i.e. Sanskrit manuscript (*dpe*) of the Mañjuśrī-nāma-saṅgīti popularly known as Nāmasaṅgīti whose first letter *nā* stands as an abbreviation.

²⁶ P. Cordier 3:458 (Peking ed., Mdo LE 36b-41b).

²⁷ Prajñā, photoprint p. 536

²⁸ Johannes Schubert, *Tibetische National-grammatik*, Leipzig 1937, p. 12 n. 9.

²⁹ Full title: *Yul gañs-can-paḥi brdaḥ yañ-dag-par sbyor-baḥi bstan-bros-kyi bye-brag sum-cu-pa dañ rtags-kyi ḥjug-paḥi gzhuñ-gi rnam-par-bzad-pa: mkhas-paḥi mgul-rgyan mu-tig phreñ mdzes zhes-bya-ba* (A. I. Vostrikov, *Tibetskaya Istoriceskaya Literatura*, p. 317 n. 614). Also see Alexander Csoma de Kőrös, Enumeration of historical and grammatical works to be met with in Tibet, *JASB*. 1911 (Vol. VII extra no.) p. 86-87.

³⁰ Roy Andrew Miller, A twelfth century Tibetan grammatical fragment, *T'oung Pao* 51(1964):79.

commentary and accomplished it with unprecedented precision. It was published in volume CHA of his collected works at Derge. He also revised the Kāmadhenu commentary which appears in the same volume (CHA).

The full title of Si-tu's Amarakoṣa is *Hchi-med-mdzod-kyi gzhuñ la brten-nas legs-par-sbyar-baḥi skad-kyi miñ dai rtags-kyi hjug-pa gsal-bar-byed-paḥi bstan-bcos*: *Legs-bśad sgo brgya hbyed-paḥi lde-mig ces-bya-ba*, shortened to *mdzod hḡrel* in the left hand margins of the xylograph. The second folio is of interest as it illustrates Amarasiṃha and his scholiast Subhūticandra.

In his prefatory remarks, Si-tu makes a few interesting observations: "In yore, there were men who were versed in Sanskrit but in later times they became rare. It is for their benefit that I have explained this lexicon of Amarasiṃha in the light of Pāṇini's śāstra. In Āryadeśa there are several lexicons but the Amarakoṣa shines above them all like the sun and moon. In former times Hjam-mgon Sa-skya paṇḍita translated only the first kāṇḍa under the caption *Tshig-gi gter*, as it could be easily comprehended. Though Indian manuscript(s) existed in Hor³¹ none translated it till Yar lotsāva Grags-pa-rgyal-mtshan achieved the entire text, in which there are many mistakes of all kinds. Thereafter Zha-lu lotsāva re-translated the first part of Kāmadhenu which retained a number of the former mistakes. Again the grammarian (*sgra-pa*) Nam-mkhaḥ-bzañ-po applied himself to a part of it. However, none had translated it methodically (*tshul-bzhin*). I consulted all the works which were translated into Tibetan in former times as well as those that were not, namely, the Kāmadhenu, and the extensive commentary of [Bhānujīdikṣita] the son of Bhaṭṭojīdikṣita, whose extent is 2012 śloka. I saw its Sanskrit manuscript during my visit to Nepal. Later I consulted the first part of a commentary by Jagajjayamalla the king of Kāṣṭhamāṇḍapa (mod. Kathmandu), the commentary of Rāyamukuta on the second and third kāṇḍa's, the lexicon of Medinikāra, and the Sanskrit manuscripts of the two Viśvaprakāśa. I consulted a very learned brahmin pandit Viṣṇupati. I have tried my best to make it faultless (*noñs-pa-med*). I have put Sanskrit and Tibetan side by side. I have analysed the dhātu (*kham*s) and pratyaya (*rkyen*) of every noun and only then have I ascertained the correct meaning. I have translated each and every word in a synonymic series, e.g. the equivalents for *seah*, etc. For *atiśaya* there are 14 equivalents, and I have provided for every one. I have taken into careful consideration the genders of words, as difference thereof imparts a new meaning to the same word." All these points are fully borne out by his translation, which is a marvel of precision and

³¹ Turrell V. Wylie, *The Geography of Tibet according to the 'Dzam-gling-rgyas-bshad*, Rome 1962, p. 119 n. 52 where the boundaries of the Hor province are specified.

accuracy.

We shall now take up an illustrative comparison of the canonical translation by Grags-pa-rgyal-mtshan the lotsāva of Yar-luñs and the present one by Si-tu. For convenience we designate the former by Yar-lo, the traditional short form of Yar-luñs lotsāva. The first stanza gives the synonyms of 'heaven' in which *avyaya* is the grammatical specificative. Si-tu has correctly translated it by *mi-zad-pa* the common expression for *avyaya* as a grammatical term for an indeclinable. He further writes it in small letters as an annotation. The Kāmadhenu also has *mi-zad* as against *ḥgod-med* of Yar-lo. Si-tu replaces Yar-lo's translation of *svarga* as *bde-ḥgro* by *gnas-bzañ*, for *bde-ḥgro* is the normal expression for *sugati* (*Tibetan-Sanskrit Dictionary*, p. 1208). *Suvarṇaprabhāsa* 56.17, 148.1 has *bde-ḥgro mtho-ris-kyi hjig-rten 'sugatīḥ svarga-lokaḥ'* which may induce us to rethink Si-tu's rendering. *Nāka* is *skyo-med* in Yar-lo, and *bde-ldan* in Si-tu. *Bde-ldan* stands for *sukhin*, *sukhita*, *sukhavat*, *kṣemavatī*. It follows the explanation of Bhānujīdikṣita: कं सुखं तद्विरुद्धम् अकं दुःखम्, नास्त्यकमत्र इति नाकः । *Dyo-* is *rol-gnas* in Yar-lo and *rol-sa* in Si-tu which is idiomatically better. In stanza 3 *asvapnāḥ* 'gods' is *rmi-lam-med* in Yar-lo and *gñid-med* in Si-tu. *Gñid* is 'sleep' and *rmi-lam* is 'dream'. Sanskrit *svapna* can refer to both the meanings, but Si-tu's interpretation seems to be more in accord with the expected trend. In stanza 5 the *Mahārājika* class of gods is translated by Yar-lo as *rgyal-chen rigs*, but Si-tu has *phren-chen* where *phren* stands for *raji* 'line' (compare *phren* for *pañkti* in *Mahāvīyutpatti* 6063) Bhānujīdikṣita's *Vyākhyāsudhā* p. 6 too derives the word from *mahā+rāji* महती राजिः पञ्क्तियेषाम् and says that if the reading is *māhārājika* (with long *mā*°) then it can be महाराजो देवता येषाम् . This is one of the numerous cases where Si-tu has taken pains to be accurate. In stanza 7 we have a new type of variation: *daiteya* is translated by Yar-lo as *bcud-mi-len* which means that the demons were deprived of the *bcud* 'rasa' that came out during the churning of the ocean by the gods. This etymology is referred to in the Kāmadhenu p. 14, which has been consulted during the canonical translation. Si-tu does not adopt it, but gives the matronymic rendering *di-tiḥi-bu* 'the son(s) of Diti'. *Danuja* has been translated by *gzhu-skyes* by Yar-lo which means *dhanu-ja*. *Danu* has been mistaken as *dhanu*, due to similarity of pronunciation. Si-tu has the appropriate translation *da-nuḥi-bu* 'the son(s) of Danu'. In stanza 12 Yar-lo has left out the Tibetan counterpart of *vidhi*, perhaps *metri causa*. Si-tu makes it up by *sgrub-byed*. In stanza 13 Yar-lo has *nā-raḥi-bu* for *Nārāyaṇa* which refers to नरस्यापत्यं etc. in Bhānujīdikṣita's *Vyākhyāsudhā* where other etymologies are also given. Si-tu replaced it by the well-known *sred-med-bu* which is the commonly attested word in literature. Si-tu has succeeded in his efforts to improve and correct the translation by imparting

idiomatic precision, by giving compact and shorter forms of words, by utilizing better etymologies for rendering Tibetan equivalents, by bringing about uniformity, by supplying words which had to be left over by Yar-lo because of metrical considerations, by normalizing the *metri causa* renderings, and other measures. His Sanskrit original differs from that of Yar-lo and these variants give rise to new isonyms. He added rubrics to every set of synonyms and made the users' task easy and convenient. In the excursus that follows this preface we have compared the first 75 stanzas of the Amarakoṣa in both the translations of Yar-lo and Si-tu to give the readers a better view of their relative merits. While Yar-lo tread the pioneer's path, Si-tu came at the apogee of the linguistic development of Tibet. These conditions were bound to affect their achievements. It is remarkable that when the art of the lotsāva was a matter of history, yet there lingered in Si-tu the aura of the lotsāva. Even today the simple folk-songs on marriage sing of the spiritual blessings which accrued to the 'Country of Snow' by the introduction of the sacred lore by the lotsāva's.

Amarakoṣa and other Sanskrit lexicons inspired a new genre of lexicographical works in Tibet. Such an autochthonous lexicon is the *Mñon-brjod*-[*kyi bstan-bcos*]: *Mkhas-paḥi rna-rgyan zhes-bya-ba* by Ṇag-dbañ-ḥjig-rten-dbañ-phyug-grags-paḥi-rdo-rje, who is known for short as Ḥjig-rten-dbañ-phyug, or Ṇag-dbañ-ḥjig-grags. His lexicon is held in high esteem. It was re-xylographed in this century in 82 folios by the printing house situated below the Potala namely Phan-bdeḥi-gter-mdzod-glin which is the official designation of the Zhol-par-khañ. The catalogue (*par-tho*) of the printery has the entry: *Rin-spuñs Ṇag-dbañ-ḥjig-grags-kyi gsuñ: Mñon-brjod Mkhas-paḥi rna-rgyan*³². It gives us the place to which the author belonged, viz., Rin-spuñs in Gtsañ. Rin-spuñs and its princes have played an important role,³³ and its chieftain Nor-bu-bzañ-po even took control of Shigatse in 1435 and "from then on, most of the government of Gtsang was held by those of Rin-spungs until 1565"³⁴. Moreover, the lexicon was utilised by Sarat Chandra Das in his *Tibetan-English Dictionary*³⁵ and he has quoted liberally from it, especially in giving lists of synonyms e.g. the single page 731 has two series of the synonyms of *Kālī* and *Vanatikṭa*. The quotations in S. C. Das are incomplete or

³² Lokesh Chandra, Tibetan works printed by the Shoparkhang of the Potala, *Jñāna-muktāvalī*, p. 128 no. 67.

³³ For instance, see Ferrari, *op. cit.* pages 144, 161-163, 168.

³⁴ Wylie, *op. cit.* pages 142, 148 (n. 313).

³⁵ Abbreviations of names, p. xxx.

not precise in cases, and the xylograph seems to be uncommon³⁶; hence we have reproduced it here at the end of the Amarakoṣa to which it forms an intrinsic adjunct and from which it borrows freely.

After eight maṅgala ślokaś it starts with the synonyms of the famous Tantric deities Vajradhara, Kālacakra, Hevajra and Śaṁvara, Buddha (folio 2b), Śākya-muni (3a), qualities of the Buddhas, Bodhisattva, Mañjuḥśa (3b), Avalokiteśvara, Vajrapāṇi, qualities of the Bodhisattvas, Tārā, Sarasvatī, Jambhala, Pratyekabuddha (4a), śrāvaka (4b). Hereafter follow heaven, gods (4b), various gods and goddesses, Indra and items connected with him: his weapon vajra (5b), his son, his queen, his city, his palace, the heavenly tree, his jewel, and so on. These remind us of the categorization of the Amarakoṣa. The interlinear glosses in miniscule letters are a vivid proof of the author's knowledge of our purāṇic lore.

The dictionary is divided into four varga's (*sde*), the first three pertaining to heaven, nether world and the earth. The fourth varga is miscellaneous and it is sub-divided into two prakaraṇa's.

1. <i>mtho-ris-kyi sde</i>	स्वर्ग-वर्गः	(1a-21a)
2. <i>sa-hog-gi sde</i>	पाताल-वर्गः	(21a-25b)
3. <i>sa-gzhihi sde</i>	भूमि-वर्गः	(25b-59a)
4. <i>spyi-yi sde-tshan</i> or <i>spyihi sde</i> (f. 81a)	सामान्य-वर्गः	
(i) <i>hdres-pa-la sog-s-paḥi rab-tu-byed-pa</i>	संकीर्ण-प्रकरणम्	(59a-70b)
(ii) <i>don sna-tshogs-paḥi rab-tu-byed-pa</i>	नानार्थ-प्रकरणम्	(70b-81a)

According to the colophon the author utilized both Indian and Tibetan sources. The Indian works were Amarakoṣa, its Kāmadhenu commentary by Subhūticandra, and Śrīdharasena's Viśvalocana, etc. The Tibetan sources were the *Tshig gter*³⁷ of Sa-skyapa Kun-dgaḥ-rgyal-mtshan's (1182-1251) and its commentary by Blo-[gros]-brtan-pa. They were supplemented by materials ransacked from the Kanjur and Tanjur.

The colophon affords welcome sidelights on the author himself. He belonged to the *Lha sger* family (? , *rigs*) and was a *sñan-dñags-mkhan-chen-po* (=mahākavi) or a great poet. He compiled it in the *khyu-mchog* year, which is the fifteenth³⁸

³⁶ A copy exists at the Museum für Völkerkunde at Vienna, Collection Harrer 132.277 [René Nebesky-Wojkowitz, Tibetan blockprints and manuscripts in possession of the Museum of Ethnology in Vienna, *Archiv für Völkerkunde* 13(1958):185].

³⁷ Ferrari, *op. cit.* p. 144 n. 435.

³⁸ Raghu Vira, *Araji Booji* (Śatapitaka Series no. 15) introd p. 62; Claus Vogel, On Tibetan Chronology, *Central Asiatic Journal* 9(1964):226 (correct the Sanskrit equivalent to *vr̥ṣa*).

year of a sexagenary cycle which is not specified. Lama Chultim informs me that it is the 11th cycle and that the author belonged to the period of the Fifth Dalai Lama (1617-1682)³⁹. The 15th year of the 11th cycle is 1641 A.D. This date of compilation is further fortified by the fact that the Seventh Dalai Lama (1720-1757) wrote a postscript (*smon-tshig*).

The compilation was completed in the Rin-chen-spun-s-pa pho-brañ. About it the *Hdzam-glin rgyas bsad* says: "in a part of Gtsang Rong is the *rdzong* of the Sde-pa Rin-spungs-pa, which is known as Rin-chen-spungs-pa"⁴⁰.

The last folio 82a records the benedictory postscript of Dalai Lama VII which is reproduced from the old edition (*par rñin*) without any change. The new edition was undertaken by the command of the Regent Stag-brag the great paṇḍita (*srid skyon Stag-brag paṇḍi-ta chen-po*). His name was Ñag-dbañ-gsuñ-rab-grub-thob-bstan-paḥi-rgyal-mtshan and he lived from 1873-1952. He became the Acting Regent in 1941 only⁴¹. As usual with Zhol editions, it is stated that the xylographing plates of the lexicon were in the Zhol-par-khañ.

In 1951 my father Prof. Dr. Raghu Vira got the Old Javanese lexicon Chandah-kiraṇa. It preserves fragments of the Amaramālā which preceded the Amarakoṣa and which is collateral to it. The Amaramālā is known only through a few quotations (for instance in Bhānujīdikṣita's Vyākhyāsudhā comm. on the Amarakoṣa, pp. 15, 49, 82). In the same year he succeeded in obtaining the Burmese and Sinhalese versions of the Amarakoṣa. They were to be supplemented by a Chinese translation. In 1953 he was happy to get the Derge blockprint of Si-tu's version⁴². Its marvellously correct transcription of Sanskrit words, which could do credit even to a modern critical editor, gave him special pleasure. In 1956 he brought the Mongolian translation from his expedition to the Mongolian People's Republic. Thus he assembled together an imposing array of the Amarakoṣa in its megindic dimensions. He wanted to bring out a polyglot edition in which every Sanskrit stanza was to be accompanied by its translations in different languages. Father had almost completed work on the Old Javanese Chandah-kiraṇa which will be published shortly. His edition of the Mongolian Amarakoṣa was in progress. But as the Tibetan folksong has it, he was not to have the time to

³⁹ Luciano Petech, *The Dalai-Lamas and Regents of Tibet: a chronological study*, T'oung Pao 47:372.

⁴⁰ Turrell V. Wylie, *op. cit.* p. 72, 142 n. 245.

⁴¹ Luciano Petech, *op. cit.* p. 394.

⁴² I am indebted to Shri T. D. Densapa for kindly lending his beautiful copy to supply the folios that were missing in father's xylograph.

fulfil his many works and thoughts : བྱ་བྱེད་བསམ་སྒྲུབ་སང་བོ་རྫོགས་དུས་མེད།⁴³

Father's experience in deciphering Sanskrit vocables in Tshe-rin-dbañ-rgyal's dictionary and the Old Javanese Chandañkirapa enhanced his admiration for Si-tu's meticulous care in recording Sanskrit words and he wanted it to be printed photostatically without the intrusion of an editor. In fulfilment of his wishes I have hereby taken up Si-tu in a photoprint. It is a first step to understand the worldwide diffusion⁴⁴ of our premier lexicon the Amarakoṣa.

Lokesh Chandra

⁴³ Giuseppe Tucci, *Tibetan Folksongs from the District of Gyantse*, p. 25 and 53.

⁴⁴ Peter Roget in his famous *Thesaurus of English Words and Phrases* acknowledges the priority of the Amarakoṣa in the field of the analysis and classification of ideas:

"The following are the only publications that have come to my knowledge in which any attempt has been made to construct a systematic arrangement of Ideas with a view to their expression. The earliest of these, supposed to be at least nine hundred years old, is the AMERA CÔSHA or *Vocabulary of the Sanscrit Language*, by Amara Sinha, of which an English translation, by the late Henry T. Colebrooke, was printed at Serampoor in the year 1808..... A more logical order, however, pervades the sections relating to natural objects, such as *Seas, Earth, Towns, Plants, and Animals*, which form separate classes; exhibiting a remarkable effort at analysis at so remote a period of Indian literature."

ABBREVIATIONS USED IN THE EXCURSUS

- Mvy. = Mahāvyutpatti, ed. R. Sasaki, Kyoto 1925.
 N. = Narthang edition of the Tanjur.
 P. = Peking Red edition of the Tanjur.
 Tohoku = A Complete Catalogue of the Tibetan Buddhist Canons (Bkaḥ-hgyur and Bstan-hgyur), ed. Hakuju Ui, Munetada Suzuki, Yenshō Kanakura, Tōkan Tada, Tōhoku Imperial University, Sendai 1934.
 TSD. = Tibetan-Sanskrit Dictionary, by Lokesh Chandra, New Delhi 1958-1961.

[illegible]

Si-tu begins with a caption informing us that hence follow the synonyms of the gods in general (*lha spyiḥi min*). Here and later on every semantic group is captioned and it is contradistinguished by the sign མྱ.

¹ Strangely Si-tu has the syncopated form *rnam-sad*.

² As in the former instance here too we find a shorter form: *sum-rtsen-dbañ*, and contrarily in the next word, Si-tu °byed adds after °gnas of the text.

The commentary Kāmadhenu splits up *sum-rtse* (*tridiv*) and *dbañ-ldan-pa* (*īśa*), but the position is not sufficiently clear. The Vyākhyāsudhā of Bhānuji Dīkṣita (p.5) clearly says: त्रिदिवस्येशः taking the word as a single compound word.

There is no variant in P. in this stanza. Here and in the stanzas to follow where no v. l. is indicated it is to be understood that the text is the same in the N. and P. editions of the 'Tanjur.

आदितेया दिविषदो लेखा अदितिनन्दनाः ।

आदित्या ऋभवोऽस्वप्ना अमर्त्या अमृतान्धसः ॥ ३ ॥

མི་མྱེན་¹ མཁས་མྱེན་² ལེགས་པར་བྲིས་³། མི་མྱེན་དགའ་⁴ རང་ཨ་དེ་དེ་བུ་⁵།

རི་ཡིག་བུ་⁶ རང་མི་ལས་མེད་། མི་འཆི་བ་ རང་བདུད་ཅི་ཟས་⁷།

¹ The textual word is derived from the root *dā* 'to give' (*sbyin*) which is the first etymology in the Vyākhyāsudhā. Si-tu translates it as *mi-gcod-maḥi-bu* where the Sanskrit word is etymologised from *do* 'to cut' (Tib. *gcod*)—this alternative is also found in the Vyākhyāsudhā.

² The Kāmadhenu has *mkhaḥ* (*div* 'sky'). Si-tu has *rol-gnas*, where it again uses another etymon *rol* which refers to the Sanskrit *div* 'to play' (*rol-pa* 'krīḍā, lalita, helā etc.'—TSD. p. 2282), and even the second element is different (*gnas*).

³ Si-tu: *legs-bris*.

⁴ Si-tu: *mi-gcod-dgaḥ* (here too we find the same Tibetan translation of Aditi as in the first word of the stanza).

⁵ Si-tu adds °ti° : *a-di-tiḥi-bu*.

⁶ The Kāmadhenu has *rig-yig-bu* (may be *rig* is intentional, as *ri* alone did not seem to be significant). Si-tu has *r-yig-bu* which exactly confirms to the Vyākhyāsudhā p. 5 explanation ऋशब्दवाच्यः स्वर्गः, अदितिर्वा).

⁷ Si-tu: *gñid-med* where *gñid* is 'sleep' against the textual *rmi-lam-med* where *rmi-lam* is 'dream'. Sanskrit *svapna* can refer to both the meanings, but the interpretation of Si-tu seems to be more in accord with the commoner signification of the word in Sanskrit.

⁸ Si-tu has the genitive suffix : *bdud-rtsiḥi-zas*.

वर्हिमुखाः क्रतुभुजो गीर्वाणा दानवारयः ।

वृन्दारका दैवतानि पुंसि वा देवता स्त्रियाम् ॥ ४ ॥

མེ་ཡི་ཞལ་¹ དང་ མཚོད་སྒྲིན་ཟས་²། ངག་³གི་མདའ་ཙན་ ལྷ་མིན་དག།
ཚོགས་བཟང་བ་⁴ དང་ ལྷ་ནམས་ཉིད། སྒྲི་འབྲི་འམ་ནི་ ལྷ་ མོ་ཉིད།

¹ Si-tu : *bahnimuka*, °*khah* ‘*me-zhal*’. Note that *barhi* is replaced by *bahni*, P. wrongly reads *mi-yis-zhal*.

² Si-tu agrees with the text in having °*zas*, but the Kāmadhenu has °*za-ba* which are two syllables; the one extra syllable is compensated in the first word by *mehi*° instead of *me-yi*°.

³ Si-tu : *tshig*.

⁴ P. *skyes*.

ཙོ་ ཚོགས་ཀྱི་ལྷ་མོ་མོ་འི་མིང་།

आदित्यविश्ववसवस्तुषिताभास्वरानिलाः ।

महाराजिकसाध्याश्च रुद्राश्च गणदेवताः ॥ ५ ॥

ཉི་མ་ ལྷ་ཚོགས་ རོར་ལྷ་ དང་། དག་འ་ལྷན་ དང་ནི་ འོད་གསལ་ ལྷུང་།
གྲུ་ཆེན་རིགས་ དང་ བསྐྱབ་བྱ་ དང་། དག་པོ་ དང་བཙས་ ཚོགས་ཀྱི་ལྷ།

¹ Si-tu has *phren-chen*, where *phren* stands for *rāji* ‘line’ (compare *phren* for *pañkti* in Mahāvīyutpatti 6063). The Vyākhyāsudhā p. 6 too derives the word from *mahā-rāji* महती राजिः पंक्तिर्येषाम् and says that if the reading is *māhārājika* (with long *mā*°) then it will be महाराजो देवता येषाम् । Here we may point out that Si-tu has taken great pains for accuracy of translation. His closing remark clearly reveals his good grounding in Sanskrit grammar : “all of them are in the plural” (*jas*, the Pāṇinian term for nom. plural is used: *de-rnams kyañ dzas hi mthar byas-paḥo*).

The Kāmadhenu gives the number of gods in the above gaṇas and enumerates the gods in some of them.

ཙོ་ ལྷ་མས་བྱང་བ་ནམས་ཀྱི་མིང་།

विद्याधरोऽप्सरोयक्षरक्षोगन्धर्वकिन्नराः ।

पिशाचो गुह्यकः सिद्धो भूतोऽमी देवयोनयः ॥ ६ ॥

རིག་འཛིན་¹ ལུ་སྒྲིས་ གཞོད་སྒྲིན་ དང་། སྒྲིན་པོ་ རྩི་ཟ་ མི་འམ་ཅི།
ཤ་ཟ་ གསང་བ་² ལྷུབ་བ་ དང་། འབྱུང་པོ་ འདི་ནམས་ ལྷ་མས་བྱང་།

¹ P. *rigs*, but *rigs* means *kula* in Sanskrit and here we need a word for *vidyā* which is *rig*. So the P. reading is not correct.

² Si-tu reads *gsaṅ-ba-pa* (with °*pa*).

ཏི་ལྷ་མེན་སྤྱི་རི་མིང་ལ།

असुरा दैत्यदैतेयदनुजेन्द्रारिदानवाः ।

शुक्रशिष्या दितिसुताः पूर्वदेवाः सुरद्विषः ॥ ७ ॥

ཏི་ལྷ་མེན་¹ རྩོན་སྤྱིས་² བཅུད་མི་ལྷན་³། གཤུ་སྤྱིས་⁴ རྩོན་བུང་⁵ རབང་པོ་རི་སྐྱོ་⁶།
བ་སངས་སྤྱོད་པ་ རྩོན་བུང་བུ་⁷། རྩོན་གྱི་ཏི་ རང་ ཏི་ལྷ་མེན་སྤྱོད་⁸།

¹ Kāmadhenu reads *lha-ma-yin* and the printed text has *lha-mi* which is a misprint for *lha-min*, the reading in P.

² Kāmadhenu has *sbyin-skyes*. In Si-tu it is different : *gcod-maḥi-bu*, where *diti* is rendered *gcod-ma* as earlier in stanza 3.

³ The Sanskrit *daiteya* is translated as *bcud-mi-ldan*, which means that they were deprived of the *bcud* ‘*rasa*’ that came out during the churning of the ocean by the gods. This etymology is referred to in the Kāmadhenu p. 14, which must have been consulted by Yar-lo while translating the Amarakoṣa. Si-tu discards this translation, and gives the matronymic rendering *di-tiḥi-bu* ‘the sons of Diti’.

⁴ *Danu-ja* has been translated by *gzhu-skyes* which means *dhanu-ja*. *Danu* has been mistaken as *dhanu*, due to similarity of pronunciation. Si-tu differs in his translation : *da-nuḥi-bu* ‘the son(s) of Danu.’

⁵ P. *sbyin*°, Kāmadhenu *sbyin-ḥbyuñ*. It stands for *dānava* of the Sanskrit text. The Kāmadhenu, however, correlates this word to Diti, the first mother of the Asuras (p. 14), whence we have the Tibetan word (s)*byin-byuñ* (*sbyin*=Diti). Si-tu is more precise in rendering Skt. *dānava* by *da-nuḥi-rgyud*.

⁶ So also P. and Kāmadhenu ! Instead of °*sgra* ‘*śabda*’ there should be *dgra* ‘*ari*’. Si-tu has the correct °*dgra*.

⁷ It is not found in the Kāmadhenu. Si-tu reads *gcod-byed-bu*, where Tib. *gcod-byed* ‘Diti’ is coined on the basis of the Skt. root *do* ‘to cut’ (*gcod* ‘to cut’).

⁸ In the textual word the second element of the Tib. word is *smod* which means ‘to blame, deprecate, make contemptible’, rather than ‘to envy, bear illwill or hatred’ which is intended by Skt. °*dviṣ*. Si-tu has *lha-la-sdañ* in which *sdañ* is precisely *dviṣ* (TSD. p. 1312). Si-tu closes this section by the note that all the expressions are in the plural (*jas*, the Pāṇinian term for nominative plural).

ཞོ་སངས་ཀྱིས་སྤྱི་འཇོག་

सर्वज्ञः सुगतो बुद्धो धर्मराजस्तथागतः ।

समन्तभद्रो भगवान् मारजिल्लोकजिज्जितः ॥ ८ ॥

བདེ་གཤེགས་¹་སངས་ཀྱིས་ཐམས་ཅད་མཁྱེན་། ཆོས་ཀྱི་ཀྱུ་ལ་པོ་དེ་བཞིན་གཤེགས་།།

ཀུན་དུ་བཟང་པོ་བཅོས་ལྷན་འདས་། བདུད་འདུལ་³་འཇིག་རྟེན་ཀྱུ་ལ་བ་པོ་⁴།།

¹ The sequence of words in the first quarter of the Tibetan text is सुगतः, बुद्धः and सर्वज्ञः. In the Kāmadhenu the order of words is the same as in Yar-lo and not that of the Skt. text as should have been expected. The translator of the Kāmadhenu, Dharmapālabhadra, who also revised the Amarakoṣa rendering, seems to have altered the sequence of words in the commentary to make them conform to the Tibetan text of the lexicon. Si-tu has, however, retained the Sanskrit sequence.

² Si-tu differs : *kun-mkhyen*. The Mahāvvyutpatti 14 also has *kun-mkhyen* for *sarvajña*. As will be seen from the TSD. p. 1021, the textual word *thams-cad-mkhyen-(pa)* is of greater frequency in literature for the Sanskrit *sarvajña*, as compared to the word in Si-tu.

³ Kāmadhenu adds °ba.

⁴ Kāmadhenu deletes °ba* and makes the compound *hjig-rten-rgyal-po* which signifies that it takes *lokajij jinaḥ* as one expression. Si-tu correctly has two separate words : *lokajit* = *hjig-rten-ḥdul* and *jina* = *rgyal-ba*.

षडभिज्ञो दशबलोऽद्वयवादी विनायकः ।

मुनीन्द्रः श्रीघनः शास्ता मुनिः शाक्यमुनिस्तु यः ॥ ९ ॥

མདོན་ཤེས་བྱུ་གཞན་སྟོབས་བཅུ་བ། གཞིས་མེད་གསུང་¹་དང་རྣམ་པར་འཛིན་།

ཐུབ་བའི་དབང་པོ་³་དཔལ་སྐྱུ་དང་། སྟོན་པ་ཐུབ་པ་ཉིད་རྣམས་སེ་⁴།།

¹ P. °gsuñs, Si-tu °gsuñ-ba.

² Si-tu : *rnām-ḥdren*.

³ Si-tu : *thub-dbañ* (abbreviated form).

⁴ In the Tib. text as well as the Kāmadhenu *śākyamuni* has been transferred to the next stanza and Si-tu even gives a new sectional heading “Names of Śākyamuni” preceded by the sign ཞོ.

ཞོ་ཤུག་ཐུབ་བའི་མཛན་ལ།

स शाक्यसिंहः सर्वार्थसिद्धः शौद्धोदनश्च सः ।

गौतमश्चार्कबन्धुश्च मायादेवोमुतश्च सः ॥ १० ॥

ཤལ་ཐུབ་¹ ཤལ་འི་སེང་གེ་ རང་། རོན་ནམས་གྲུབ་པ་² ཟས་གཙང་ལྷས།
གྲོ་ཏ་མ་³ རང་ ཉི་མའི་གཉིན། ལྷ་མོ་རྒྱ་འབྲུལ་ལྷས་ རམས་སོ།།

¹ Kāmadhenu : śakya-thub-pa.

² Yar-lo renders *sarva*^o by the plural affix °*rnams*, but Si-tu has the full word *kun* for it (*don-kun-grub-pa*).

³ Yar-lo transcribes the Skt. *gautama* but Si-tu translates it by *rigs-mchog-can*. *Rigs-mchog* occurs in the Bhadrakalpika 847 for *gotrottama*. The basis of this translation is provided by the Kāmadhenu *go-tra ni rigs-la | gau-ta-ma ni mchog-go* | where both the components of the compound are specified : *rigs* and *mchog*.

རྫོ ལྷ་ཚངས་པའི་སེང་ལ།

ब्रह्मात्मभूः सुरज्येष्ठः परमेष्ठी पितामहः ।

हिरण्यगर्भो लोकेशः स्वयम्भूश्चतुराननः ॥ ११ ॥

ཚངས་པ་ བདག་སྒྲེས་ ལྷ་ལས་གནས། མཚོག་ལ་གནས་ རང་ མེས་པོ་¹ རང་།
གསེར་གྱི་མངལ་² རང་ འཇིག་རྟེན་དབང་། རང་འབྲུང་³ གདོང་བཞི་⁴ བྱེད་པོ་⁵ རང་།

¹ Kāmadhenu : mes-pho.

² Si-tu: *gsar-mñal-can*. Here the suffix *can* stands for a bahuvrihi compound (F. Weller, *Tibetisch-Sanskritischer Index zum Bodhicaryāvatāra* p. 89). In the text it is split up as a tatpuruṣa with the genitive affix *gyi*.

³ Kāmadhenu and Si-tu omit the *h* (*rañ-byuñ*).

⁴ P. has *gtoñ*, where the confusion of *t* and *d* is due to the Mongolian pronunciation of the editors of the Peking edition. Such scribal errors have not been noted further on.

⁵ Kāmadhenu: *byed-pa-po*. Si-tu has a different translation: *hdzin-byed*. They stand for Skt. *dhātṛ* of the next stanza.

धाताब्जयोनिर्द्रुहिणो विरिञ्चिः कमलासनः ।

स्रष्टा प्रजापतिर्वेधा विधाता विश्वसृग्विधिः ॥ १२ ॥

བསྐྱེད་སྒྲེ་གནས་ ཉེས་ཅན་ རང་། ལྷ་ཚོགས་རྒྱུབ་བྱེད་ བསྐྱེད་གནས།
འབྱེད་བྱེད་ སྒྲེ་དབྱུར་བདག་པོ་ རང་། རིག་བྱེད་¹ རམས་བྱེད་² ལྷ་ཚོགས་བྱེད་³།

¹ Kāmadhenu and Si-tu read *rig-byed-pa*. It stands for *vedhas*, which Vyākhyāsudhā derives from *vi√dhā*. *Rig-byed* is *veda* in all the texts and lexicons quoted in *TSD*. p. 2251.

² Kāmadhenu and Si-tu : *nam-byed*. The *s* in *rnams* in the N. and P. editions

is superfluous.

³ Yar-lo as well as the Kāmadhenu leave out the Tib. rendering of *vidhi*. In Si-tu it is *sgrub-byed*.

ཞོ་བྱུང་འཇུག་གི་མིང་ལ།

विष्णुर्नारायणः कृष्णो वैकुण्ठो विष्टरश्रवाः ।

दामोदरो हृषीकेशः केशवो माधवः स्वभूः ॥ १३ ॥

བྱུང་འཇུག་ནག་པོ་¹ རྒྱ་རའི་བྱ་ཤིང་། ཡུ་ཤུ་གྲ་ཐོས་² རྒྱལ་མོ་འི་བྱ་ཤིང་།
དབང་པོ་འི་དབང་ཕྱུག་མེད་ཀྱི་མིང་། སྒྲ་ཅན་གསོད་³ དང་སྒྲུང་གི་བྱ་ཤིང་།

¹ Note that *kr̥ṣṇa* has been transposed in the Tib.

² A number of etymologies are proposed by the Vyākhyāsudhā. Yar-lo's *nā-rahi-bu* has reference to its नरस्यापत्यं etc. The Kāmadhenu has *mihi-bu-mo* (!) where the feminine suffix **mo* is unexplicable. Si-tu has *sred-med-bu* which is well-attested in literature (TSD. p. 2467) as against the other two which are not found in the TSD.

³ It stands for *Viṣṭaraśravas*, where *viṣṭara*=*aśvattha*, the word used in the Tib. translation. Vyākhyāsudhā confirms it by the famous quarter from the Bhagavadgītā : अश्वत्थः सर्ववृक्षाणाम् ।

⁴ It is for *Vaikunṭha*, the son of *Vikunṭhā* (Tib. *rtul-mo*).

⁵ Though both N. and P. have *sgra*^o ('sound') it is incorrect for *skra* 'hair' (Skt. *keśa*). The Kāmadhenu and Si-tu have *skra*. The Tib. word signifies the 'killer of Keśin' which is given by the Vyākhyāsudhā p. 9 and further authenticated by Mukuṭa with a Harivaṃśa stanza :

यस्मात्त्वयैष दुष्टात्मा हतः केशी जनार्दन ।

तस्मात् केशवनामा त्वं लोके ख्यातो भविष्यसि ॥

⁶ So in N. and P. Kāmadhenu and Si-tu : *sbrañ-rtsi*^{hi}-*bu* where *sbrañ-rtsi* stands for *Madhu*.

दैत्यारिः पुण्डरीकाक्षो गोविन्दो गरुडध्वजः ।

पीताम्बरोऽच्युतः शार्ङ्गी विष्वक्सेनो जनार्दनः ॥ १४ ॥

དང་སྒྲེས་¹ སྒྲིན་དབྱ་² བད་དཀར་མིག་། བཀའ་མིང་གྲུ་མཚན་³ སྒྲུང་མིང་གྲགས་།

མི་འཇོག་⁴ གོས་མེད་⁵ རྒྱ་གཞུ་ཅན། སྒྲ་ཚོགས་སྒྲེ་དང་འབྲོ་བ་འཇོགས་།

¹ It corresponds to *svabhū* of the previous stanza. As has been seen already, translocation of words of one stanza to another, is not infrequent in the Tib. Amarakoṣa.

² Kāmadhenu : °*sgra* (wrong spelling). Si-tu has *lha-min-dgra* where *lha-min*

is *asura* (see stanza 7).

³ Kāmadhenu : °rgyal-pohi-mtshan (with *pohi* inserted). Even Si-tu has the non-inserted form which alone is attested (see TSD. p. 525).

⁴ *Grags* is an expletive, like Sanskrit *khyātaḥ*, *kīrtitaḥ* which are employed to fill up the line of a stanza.

⁵ Printed : °hjig. Kāmadhenu has °h₂dzin (which is not possible as *h₂dzin* signifies 'to hold, keep, grasp, seize', while we need here a root for *cyuta*).

⁶ Si-tu adds °can : *gos-ser-can*.

⁷ Kāmadhenu adds °pa at the end.

उपेन्द्र इन्द्रावरजश्चक्रपाणिश्चतुर्भुजः ।

पद्मनाभो मधुरिपुर्वासुदेवस्त्रिविक्रमः ॥ १५ ॥

ཕྱིར་གྱི་དབང་པོ་ དབང་གཞན་སྟེས་། ལག་པ་བཞི་བ་ རཁོར་ལོ་འི་ཕྱག་།

བསྐྱེད་ཀྱི་བ་ སྤྱང་ཅི་འི་དབྱ། འདྲུག་གནས་ལྷ་ དང་ གོམ་གསུམ་གནོན།

¹ Si-tu differs : *dban-pohi-rjes-skyes*. In the text, *avara* is rendered by *gzhan* which means 'another'. Si-tu translates it more correctly by *rjes* 'anu' (*rjes-su-skyes* 'anuja').

² Si-tu : *lag-na-hkhor-lo* (the change may be due to *lag-na-rdo-rje* 'Vajrapāṇi' where the suffixed °pāṇi is translated by the prefixed *lag-na*°).

देवकीनन्दनः सौरिः श्रीपतिः पुरुषोत्तमः ।

वनमाली बलिध्वंसी कंसारातिरघोक्षजः ॥ १६ ॥

ལྷ་མོ་དགའ་བ་། དབང་པོ་འི་རྒྱུ། དབང་གྱི་བདག་པོ་ སྟེས་བྱེད་མཚན།

མེ་དྲོག་བྱིང་ལྷན་ སྟོབས་ལྷན་འཛེམས། རཁོར་བའི་དབྱ་། དང་ འོག་དབང་སྟེས།

¹ Kāmadhenu : °dgah-skyes, Si-tu : °dgah-byed (both of them are better translations than Yar-lo's where the agentive sense is not clear).

² Kāmadhenu, Si-tu °bu° (without the genitive affix).

³ N., P. both have the incorrect °sgra. The Kāmadhenu and Si-tu have the correct form.

विश्वम्भरः कैटभजिद्विधुः श्रीवत्सलाञ्छनः ।

ཀུན་འགོངས་ ལྷ་མིན་འཛེམས་བ་། དང་། དེབ་བྱེད་ དབང་གྱི་བེའུས་མཚན།

རྫོག་བྱེད་གྱི་པའི་མིང་ལ།

वसुदेवोऽस्य जनकः स एवानकदुन्दुभिः ॥ १७ ॥

ནོར་ལྷ་འི་བྱ་། དང་ དེབ་ནིན་བྱ། ལ་ན་ཀ་ཡི་ང་ཅན་ནོ།

¹ Kāmadhenu : *lha-ma-yin-hjoms-pa*, Si-tu : **hjoms*.

² Si-tu : *dpal-gyi-behuhi-mtshan-can*.

³ Yar-lo means *Vasudevasya putrah* or *Vāsudevaḥ*. Si-tu has *nor-lha* for *Vasudevaḥ*.

འོ བྱ་འཇུག་གི་པོ་བོ་སྟོབས་བཟང་གི་སྒྲིང་ལ།

बलभद्रः प्रलम्बघ्नो बलदेवोऽच्युताग्रजः ।

रेवतीरमणो रामः कामपालो हलायुधः ॥ १८ ॥

སྟོབས་བཟང་ རང་ནི་ རབ་འབྱུང་གསོལ། སྟོབས་ལྷ་ མི་འཇུག་སྟོན་སྒྲིང་ རང་།

ནམ་གུ་འི་བདག་པོ་ དགའ་བྱེད་ རང་། འདོད་སྦྱོང་ གཤེལ་གྱི་མཚན་ཆ་¹ རང་།

¹ Si-tu : *gśol-mtshon-can*. The addition of **can* emphasizes its *bahuvrihi* connotation, while the textual compound is structurally a *genetive tatpuruṣa*.

नीलाम्बरो रौहिणेयस्तालाङ्को मुषली हली ।

सङ्कर्षणः सीरपाणिः कालिन्दीभेदनो बलः ॥ १९ ॥

འོས་སྟོན་ཅན་ རང་ སྒྲར་མའི་བྱ་། ཏུ་ལས་མཚན་² རང་ ཏུན་ཤིང་³ གཤེལ་།

ལེགས་འབྲུགས་⁴ རང་ནི་ ཐོང་བའི་ལག་། ལྷ་འཇོམས་བ་⁵ རང་ སྟོབས་ལྷན་ལོ།

¹⁻¹ In N. and P. the whole quarter comes after stanza 22 c.

² Si-tu has *tā-las-mtshan* (*mtshan* is better as it signifies *aṅka*, *cihna*, *lakṣaṇa*, TSD. p. 1962-3).

³ Kāmadhenu : *gtun-śiñ*, Si-tu : *gtun-śiñ-can*. Jäschke gives both the spellings *gtun* and *rtun*, but *gtun* is preferable.

⁴ Si-tu has *thoñ-ldan*. *Thoñ-pa* is *lāṅgala* in Amarakoṣa p. 223 st. 13 (Tib.) and *hāla* in S.C. Das' *Tib. Eng. Dict.* *Thoñ-lcags* is *sphāla* in Mahāvvyutpatti 5643.

⁵ Kāmadhenu : *legs-ḥbyuñ*. Si-tu has an entirely different word *rmo-byed*.

⁶ Si-tu differs : *lag-na-gśol*.

⁷ Si-tu has *ya-mu-nā-ḥbyed*, where Kālindī is correctly translated as Yamunā. The textual *klu 'nāga'* is explained as the *nāga* of the Yamunā river in the Kāmadhenu.

འོ བྱ་འཇུག་གི་བྱ་བདུད་གྱི་སྒྲིང་།

मदनो मन्मथो मारः प्रद्युम्नो मीनकेतनः ।

कन्दर्पो दर्पकोऽनङ्गः कामः पञ्चशरः स्मरः ॥ २० ॥

མྱོས་བྱེད་ ཡིད་སྤྱུབ་¹ གསོད་བྱེད་² རང་། རབ་སྟོབས་ རང་ནི་ ཉ་ཡི་དོག་³།
ཆངས་བཅོས་⁴ མྱེས་ས་⁵ རང་ ལུས་མེད་ རང་། འདོད་པ་ མདའ་ལྔ་⁶ དཔ་པ་ རང་།

¹ Kāmadhenu *yid-srubs*.

² The literal translation of Yar-lo is replaced by *bdud* by Si-tu. *Bdud* is the common expression for the Buddhist Māra.

³ Kāmadhenu: *ñā-yi-rtags* (*rtags* is an unhappy alteration: *rtags* signifies *aṅka*, *cihna*, *līṅga*, etc.—TSD. p. 943). Si-tu retains *tog* of the text and adds the *bahuvrīhi can*: *ñāhi-tog-can*).

⁴ Si-tu differs: *tshañs-hjoms*.

⁵ Si-tu: *sñems-byed*. Note the agentive *byed* here and in *hdod-byed* 'Kāma'.

⁶ Si-tu: *mdaḥ-lña-pa*.

शम्बरारिर्मनसिजः कुसुमेपुरनन्यजः ।

पुष्पधन्वा रतिपतिर्मकरध्वज आत्मभूः ॥ २१ ॥

མྱོས་པའི་དག་¹ རང་ ཡིད་ལས་སྟེས། མེ་དོག་མདའ་² རང་ གཞན་མ་སྟེས།
མེ་དོག་གཞུ་ཅན་ དག་པའི་³བདག་། རྩ་སྟོན་གྱི་མཆོན་ བདག་ལས་བྱུང་⁴།

¹ *Sdom-pa* is *saṃvara*, thus this translation takes the Sanskrit word *saṃvara* as a Buddhist term for 'vow'. This is alluded to in the Vyākhyāsudhā also: 'क्लीबं तु संबरं नीवौ बौद्धव्रतविशेषयोः'.

² Kāmadhenu and Si-tu add °*can*: *me-tog-mdaḥ-can*.

³ Si-tu has the appropriate feminine affix °*mahi*°.

⁴ Kāmadhenu adds °*ba* at the end.

ཞོ་བདུད་ཀྱི་བྱའི་མིང་།

ब्रह्मसूविश्वकेतुः स्यादतिरुद्ध उपापतिः ।

ཆངས་སྟོང་¹ ཨི་² རང་ འགྲོ་བའི་དོག་³ མ་འགགས་པ་ རང་ ལུ་ཁ་འི་བདག་

ཞོ་བྱ་འཇུག་གི་རྩང་མའི་མིང་།

लक्ष्मीः पद्मालया पद्मा कमला श्रीहंरिप्रिया ॥ २२ ॥

མཆོན་བྱེད་⁴ བད་གནས་⁵ བད་མ་ཅན་། རྩང་གྱི་⁷ བཟུང་མོ་ འཕྲིང་བྱེད་ལུས་⁸།

¹ The Vyākhyāsudhā takes *brahmasū* and *viśvaketu* as synonyms of Kāmadeva on the authority of the Amaramālā: 'आत्मभूब्रह्मसूः कामः' इत्यमरमालादर्शनादिदं द्वयं कामस्य । But according to Brhadamara, Śabdārṇava, and Bhāguri they are the names of Aniruddha the son of Kāmadeva ('अतिरुद्धो विश्वकेतुब्रह्मसूरप्युपापतिः' इति, 'ब्रह्मसूस्त्वतिरुद्धः स्यात्' इति च बृहदमरशब्दार्णवाभ्याम्, 'ब्रह्मसूविश्वकेतुश्च विश्वक्सेनात्मजात्मजः' इति भागुरेश्च ब्रह्मस्वादित्तुष्टयमतिरुद्धस्येत्यन्ये ॥). Si-tu says that according to some *brahmasū* : *tshañs-*

skul) is a synonym of Kāmadeva, but he disagrees with this view and repeats it under the names of the son of Kāmadeva in a different translation: *tshañs-skyes*.

The Kāmadhenu reads *tshañs-sbyon* and like the text it has Skt. *i*.

² Like the text, the Kāmadhenu also gives *i* which is a name of Kāmadeva (*MW*. p. 163 c), and says that *i* has been lost due to sandhi and hence has to be clarified in the *ṭikā* (i. e. Kāmadhenu). It includes *brahmasū* and *i* in the synonymy of Kāmadeva and further makes it clear that the names of his son are three (མིང་གསུམ་དེའི་བྱའོ་).

³ Si-tu: *sna-tshogs-tog*.

⁴ Si-tu has *dpal-mo*, which is used in the text for *śrī* in this very line.

⁵ Kāmadhenu has a fuller form: *padmañi-gnas-can*.

⁶ In N. as well as P. the quarter 19a is transported here as 22d.

⁷ It does not occur in the Kāmadhenu and Si-tu has *chu-rgyan*.

⁸ Both N. and P. have *hphreñ-byed-yum* which does not tally with the original Skt. *haripriyā*, while the Kāmadhenu and Si-tu have its exact equivalent *hphrog-byed-yum*.

शङ्खो लक्ष्मीपतेः पाञ्चजन्यश्चक्रं सुदर्शनः ।

कौमोदकी गदा खड्गो नन्दकः कौस्तुभो मणिः ॥ २३ ॥

དུང་ཅན་¹ ལྷ་སྒྲིམ་² དཔལ་མོའི་བདག་³ འཁོར་ལོ་⁴ ལེགས་མཐོང་ཅན་⁵ དང་ནི།
ས་མོས་⁶ བྱག་བ་⁷ རལ་གྱི་⁸ དག་པ། ས་ནམས་དེན་བྱེད་¹⁰ རོར་བྱའོ་¹¹།

¹ The text has the possessive suffix °*can*, Skt. °*in*. It is superfluous and misleading.

In this stanza there are several sectional headings in Si-tu. The caption for the conch is རྫོག་བྱེད་ལེགས་མཐོང་ཅན་དུང་ཅན་མིང་།

² Si-tu differs: *lña-skyes-las-byun-ba*. *Lña-skyes-las*° = *pāñca*° and °*byun-ba* = °*janya*.

³ The text has the nominative form instead of the genitive.

⁴ Si-tu has the caption: རྫོག་འཁོར་ལོའི་མིང་།

⁵ The possessive °*can* of the text is again wrong. The Kāmadhenu and Si-tu rightly delete it.

⁶ *sa*, Skt. *ku* 'earth' + *mos*, Skt. 'modakī'. Compare *sa-mos-tshal* 'kumuda-vana' (S.C. Das, *Tib. Eng. Dict.*).

⁷ P. *byugs-pa*. *Byug* is a mistake for *dbyug-pa* 'daṇḍa'. In Si-tu, the caption has another word instead: རྫོག་བེ་ཅན་གྱི་མིང་།

⁸ Si-tu captions it as རྩོ་རལ་གྱི་འི་མིང་།

⁹ Kāmadhenu and Si-tu: *dgah-byed*.

¹⁰ Si-tu has the short form *sa-rten*.

¹¹ Si-tu has the caption རྩོ་ནོར་བུ་འི་མིང་།

རྩོ་བྱ་འཇུག་གི་ཞེན་པའི་མིང་ལ།

गरुत्मान् गरुडस्ताक्षर्यो वैनतेयः खगेश्वरः ।

नागान्तको विष्णुरथः सुपर्णः पन्नगाशनः ॥ २४ ॥

འདབ་བཟངས་¹ རྩོ་འཛོམས་² སྐར་མེག་བྱ། འདུལ་སྦྱིས་³ མཁའ་འགྲོ་འི་དབང་ཕྱུག་དང་།

བྱ་འཇུག་གི་དྲ་ཁྱ་མཐར་བྱེད། གསེར་གྱི་འདབ་མ་⁴ ལྷོས་འགྲོ་བེ།

¹ Kāmadhenu and Si-tu : °bzan.

² It stands for *garuḍa*. In the Vyākhyāsudhā the etymology is गरुडिर्द्धयते, but the Tib. renders it as *viṣaghātin*, *viṣahan* (S.C. Das, *Tib. Eng. Dict.*).

³ Si-tu adds *rnam* 'vi' and has *rnam-dud-skyes*.

⁴ Si-tu : *gser-ḥdab-can* (with the bahuṣrihi °can).

⁵ In this translation *ltos-ḥgro* literally means *uraga*. This substitution is rectified by Si-tu who has the literal *rkañ-mi-ḥgro-za* (*rkañ* 'pad' + *mi* 'na' + *ḥgro* 'ga' + *za* 'aśana'). In Kāmadhenu's *ltos-ḥgro-bzan-ba*, *bzan-ba* is a mistake for °bzah-ba.

རྩོ་དབང་ཕྱུག་གི་མིང་ལ།

शम्भुरीशः पशुपतिः शिवः शूली महेश्वरः ।

ईश्वरः शर्व ईशानः शङ्करश्चन्द्रशेखरः ॥ २५ ॥

བདེ་འབྱུང་¹ ཕྱུགས་བདག་ཞི་བ་དང་། མདུང་ཐོགས་དབང་ཕྱུག་ཆེན་པོ་དང་།

དབང་ཕྱུག་² གསེད་བྱེད་དཔལ་ལྷན་³དང་། བདེ་བྱེད་གཙུག་ན་ལྷ་བ་དང་།

¹ There is no synonym of *īśa*. In Si-tu it is *dbaṅ-ldan*.

² N. °phyugs.

³ Kāmadhenu and Si-tu have *dbaṅ-ldan* for *Īśāna*. *Dpal-ldan* of the text means *śrī*° and *śrīmat* (TSD. p. 1465).

भूतेशः खण्डपरशुगिरीशो गिरिशो मृडः ।

मृत्युञ्जयः कृत्तिवासाः पिनाकी प्रमथाधिपः ॥ २६ ॥

འབྱུང་པོ་འི་དབང་པོ་དག་ལྟའི་དུས་། རི་དབང་རི་སྦོད་² ཆོས་བྱེད་དང་།

འཆི་བ་ལས་སྐྱལ་གཞིག་གོས་ཅན། སྦོ་མེད་གཞུ་³དང་འཛོམས་བྱེད་བདག་⁴།

¹ Si-tu adds °bu at the end.

² Si-tu: *ri-hdzad*. *Hdzad-pa* is the present form of its oft-used past form *zad-pa* which translates *kṣaya* in literature (TSD. p. 2062). This etymology has its parallel in the Vyākhyāsudhā p. 14: स्वामी तु 'गिरि' इयति उपभोगेन तनूकरोति । The textual *ri-smod* (*smod* 'to blame, censure') is far-fetched.

³ *Skyo-med* has been used earlier for *nāka*. In the lexicon of Tshe-riñ-dbañ-rgyal (ed. J. Bacot) 11 b 2 *pinākin* is *skyo-med-gzhu-can*. Si-tu offers two translations *mkhañ-bsgribs-can* and *sruñ-byed-can*.

⁴ Si-tu: *rab-hjoms-bdag*, where *rab* has been added to indicate the Sanskrit prefix *pra*°.

उग्रः कपर्दी श्रीकण्ठः शितिकण्ठः कपालभृत् ।

वामदेवो महादेवो विरूपाक्षस्त्रिलोचनः ॥ २७ ॥

དྲག་ཤུལ་¹ རལ་ཅན་ དཔལ་གྱི་མགོན་² མགུལ་ནག་ ཐོན་པ་འཆང་བ་³ རང་།

གཡོན་ཐོགས་ལྷ་⁴ རང་ ལྷ་ཆེན་པོ། ལྷ་ཆོགས་མིག་⁵ རང་ མིག་གསུམ་པ།

¹ Si-tu adds °*can* at the end.

² Si-tu: *dpal-mgrin* (without *gyi* which characterises tatpuruṣa compounds).

³ Kāmadhenu: °*hphyañ-ba*—it can be either a misspelling due to its pronunciation being identical with °*hchañ-ba*, or it may be intentional to convey the idea that *kapāla* were 'hanging down' from the neck.

⁴ Si-tu adds two more alternative renderings: *skyugs-byed-lha* and *mdzes-paḥi-lha*. *skyugs* refers to √*vam* and *mdzes-pa* to *vāma* 'handsome, charming'.

⁵ Si-tu again adds an alternative *mi-mthun-mig*. Compare *mi-mthun-pa* for *vairūpya* in Mahāvvyutpatti 4411, 4413 (TSD. p 1798).

कृशानुरेताः सर्वज्ञो धूर्जटिर्नीललोहितः ।

हरः स्मरहरो भर्गस्त्र्यम्बकस्त्रिपुरान्तकः ॥ २८ ॥

མེ་ཡི་ཁུ་བ་¹ ཀུན་མཁྱེན་ རང་། རལ་བའི་ཁར་ཅན་² ཐོན་དམར་ཅན་།

འཕྲོག་བ་³ རྒྱ་འཛེམས་ འཛེམས་ཐེད་པོ་⁴། སྤུན་གསུམ་ ཐོང་ཁྱེད་⁵གསུམ་མཐར་ཐེད་།

¹ Si-tu: *mehi-khu-ba-can* (with the bahuṣrihi °*can*).

² Kāmadhenu: °*khur-chen* (*chen* is due to an oral dictation of the text).

³ Si-tu: *hphrog-byed*.

⁴ Si-tu adds a Skt. variant *bharggyah*, and translates the words differently *sreg-byed*. The variant with -y- is also given by the Vyākhyāsudhā: 'भर्ग्यः' इति पाठे ण्यत् ।

⁵ Si-tu omits °*khyer*°. In the Mahāvvyutpatti 3122 we have *gron-khyer-gsum-rtsegs-hjigs-byed*.

गङ्गाधरोऽन्धकरिपुः क्रतुध्वंसी वृषध्वजः ।

व्योमकेशो भवो भीमः स्थाणू रुद्र उमापतिः ॥ २६ ॥

གླིང་ལྷ་མོ་འཕྲུལ་པ་¹ ལོང་བའི་དགལ། ཁྱུ་མཆོག་གྲུལ་མཆོག་ མཆོད་སྒྲིན་འཛོམས།
ནམ་མཁའ་འཕྲུལ་ཅན་ སྤྱིད་² དང་ འཛོམས་³། གནས་བྱེད་⁴ ཏུ་བྱེད་⁵ ལྷ་མོ་བདག་⁶།

¹ Kāmadhenu and Si-tu omit °pa.

² Kāmadhenu and Si-tu add °pa.

³ Kāmadhenu and Si-tu add °byed.

⁴ Si-tu: *gnas-can*.

⁵ Though the xylographed editions and the Kāmadhenu have clearly *du-byed*, originally it must have been *nu-byed* from 'nu-ba 'to weep' (Skt. √rud)—the Vyākhyāsudhā derives *Rudra* only from √rud. Si-tu has avoided the ambiguous *du-byed* and has presented a new translation *drag-po*. *Drag-po* = *rudra* in Mahā-vyutpatti 3128 and Sragdharāstotra 80, 83 (TSD. p. 1162).

⁶ Si-tu adds °po at the end.

कपर्दोऽस्य जटाजूटः, पिनाकोऽजगवं धनुः ।

प्रमथाः स्युः पारिषदाः, ब्राह्मीत्याद्यास्तु मातरः ॥ ३० ॥

ཁྲམ་གང་དག་བྱེད་¹ རལ་བ་བཅིངས་། མྱོ་མེད་བྱབ་² དང་ སྒྲ་ཐུན་³ གཞུ།
དེ་ལི་ འཁོར་ནི་ འཛོམས་བྱེད་⁴ དང་། མངས་བ་⁵ ལ་སོགས་ མ་སོ་ནམས།

¹ There are four captions to this stanza in Si-tu. The quarter *a* has ཞོ་དབང་ཐུག་གི་རལ་ཆོགས་ཀྱི་མིང་ལ།

² It follows the etymology of Vyākhyāsudhā : केन सुखेन जलेन (*chus*) वा परं पूर्ति ददाति (*gañ dag byed*).

³ Kāmadhenu adds °pa at the end.

⁴ Si-tu has the caption ཞོ་གཞུ་དེ་མིང་ལ།

⁵ Si-tu gives two different Tib. words : *mkhah-bsgrib* and *sruñ-byed*.

⁶ P. has *sgra*°. The etymology is not clear.

Si-tu, like the Vyākhyāsudhā p. 15, has three variants : °*gāva*, °*āja*, °*ajakāva*. It gives three alternative renderings : *khyab-hjug-can*, *tshañs-hgro*, *ra-hgro* based on three etymologies : *khyab-hjug* 'Viṣṇu' (अजगो विष्णुः), *tshañs* (*āja* 'Brahmā' MW. p. 9 b), *ra* (*āja* 'goat') + *hgro* '√gam=to go' (अजं छागं गच्छति यज्ञत्वेन प्रविशतीति वा). *Ajakāva* is translated as *khyab-hjug tshañs-sruñ*, a faithful reflection of the Vyākhyāsudhā अजो विष्णुः (*khyab-hjug*), को ब्रह्मा (*tshañs*), तावतीति (*sruñ*) अजकावम् । Si-tu is meticulously accurate in transcribing Sanskrit words and in translating the various etymologies.

⁷ Si-tu's caption of this quarter is རྩོམ་པ་ལྷན་གྱི་འཁོར།

⁸ Si-tu : *rab-hjoms* (here Sanskrit *pra* is conveyed by *rab*). Si-tu specifies four of the *pramathas* : Caṇḍeśvara (*Gtum-poḥi-dbañ-phyug*), Mahākāla (*Nāg-po-chen-po*), Nandi (*Dgah-byed*), Bhṛṅgirīti (no Tib. name is given), etc.

* Kāmadhenu has *tshaṅs-ma* (with the feminine suffix °*ma* as against the text's masculine °*pa*). Si-tu begins it with the caption ལྔ་མོ་རི་འབྲང་ནི་བདུན་གྱི། i. e. that there are seven Mothers : Brahmāṇī (*Tshaṅs-ma*), Vaiṣṇavī (*Khyab-hjug-ma*), Aindri (*Dbañ-mo*), Kauberī (*Lus-ñan-mo*), Vārāhi (*Phag-mo*), Raudrī (*Drag-mo*), Kaumārī (*Gzhon-nu-ma*). The seven are also named in the Kāmadhenu. Halāyudha too has seven Mothers, beginning with Brahmāṇī, while the Vyākhyāsudhā p. 16 names eight.

རྟོ དབང་ཕུག་གི་ཡོན་ཏན་བརྒྱད་ནི།

विभूतिर्भूतिरैश्वर्यमणिमादिकमष्टधा ।

¹ཁྱེད་པད་པ་ ཁྱེད་ཕྱོད་ དཔང་ལྷན་² ལ། ཅུང་ཅུ་ ལ་མོགས་ བརྒྱད་དང་ལྔ།

༥ ལྷ་མོ་ལྷ་མའི་མིང་ལ།

उमा कात्यायनी गौरी काली हैमवतीश्वरी ॥ ३१ ॥

དཀར་པོ་མ་³ ཀུན་ལྷོ་མོ་ དང་། མེད་མུ་⁴ ཉམ་པོ་⁵ བངས་ཐུག་པུ་⁶ ॥

¹ Si-tu starts by giving the eight *vibhūti*s from a *dkah-hgrel* : *laghiman* (*yañ-ba*), *gariman* (*lci-ba*), *mahiman* (*chen-po*), *aṇutva* (*phra-ba*), *vaśitva* (*dbañ-byed*), *prāpti* (*thob-pa*), *prākāmya* (*rab-ḥdod*), *yatrakāmāvasāyitā* (*ji-ltar-ḥdod-bzhin-gnas-pa*). Hereafter he quotes from *Ḥdod-hjo* sogs, i. e. 'the Kāmadhenu etc.' a stanza which is absent in its printed version :

སྒྲ་དང་ཡང་དང་ཐོབ་པ་དང་། རབ་འདོད་དང་ནི་བཞིན་ཆེ།

དབང་པོ་དང་ནི་དབང་བྱེད་ཉིད། དེ་བཞིན་འདོད་པ་ལྟར་གནས་པ་འོ།།

This stanza is correlated with Sanskrit equivalents in the original xylograph. Divergences from the *dkaḥ-ḥgrel* are : *aṇimā* (*phra-ba*), *īśitā* (*dbaṅ-po*), *vaśitā* (*dbaṅ-byed*), *kāmāvaśāyitā* (*hdod-pa-bzhin-gnas-pa*).

Si-tu takes up the words of the Sanskrit stanza and the first two words are entirely different: *nam-par-hbyor-pa* and *hbyor-pa*, both verbatim renderings.

² Si-tu adds °*nid* at the end to denote the abstract nature of the noun.

³ Si-tu : *dkah-zlog-ma*.

⁴ Si-tu is more precise in translating *Gaurī* as *Dkar-mo*. The textual *ser-skyā* means *kapila* or 'lā (TSD, p. 2441).

⁵ Si-tu : *nag-mo* (it improves upon the text by suffixing the feminine °mo).

⁶ Si-tu : *gañs-ldan-ma* (better than the final °bu of the text).

शिवा भवानी रुद्राणी शर्वणि सर्वमङ्गला ।

अपर्णा पार्वती दुर्गा मृडानी चण्डिकांभिका ॥ ३२ ॥

དབང་མོ་¹ ཞི་མ་ སྤྱིད་མ་² དང་། དྲག་མོ་³ གསེད་མ་ ཀུན་ལ་ཤིས་ཀྱི།

ཇི་སྒྲིས་⁵ རྫོང་གནས་⁶ ལོ་མ་མེད་། ཆོས་བྱེད་⁷ གདུམ་མོ་ འབྲོ་བའི་མ་⁸།

¹ It stands for *Īśvarī* of the preceding stanza. Si-tu gives the Skt. form as *Īśvarā*.

² *Kāmadhenu srid-mo* is not correct. *Srid* is *bhava* and with the addition of the feminine suffix it should be *srid-ma* 'Bhavānī'.

³ *Kāmadhenu* has *brag-mo*, again a wrong spelling.

⁴ Si-tu adds °ma at the end to complete the feminine suffix. The *Kāmadhenu* has the longer form : *kun-la-bkra-śis-ma*.

⁵ It stands for *Pārvatī* : Si-tu adds °ma at the end. The Tib. equivalent of *Aparṇā* has been transposed to the end of the quarter.

⁶ So in P. Si-tu has the feminine suffix (*rdzon-gnas-ma*).

⁷ Si-tu again suffixes the feminine °ma.

⁸ So also in *Kāmadhenu* with *hgro-ba* which means *jagat*, etc. (TSD. p. 485-6). Thus *hgro-bahi-ma* would literally mean *jagadambikā*. Si-tu has simply *ma-mo* (without any expression for *jagat*).

རྩོད་དབང་ཕུག་གི་བྱ་ཆེ་བ་ཆོག་ས་བདག་ཀྱི་མིང་ལ།

विनायके विघ्नराज-द्वैमातुर-गणाधिपाः ।

अप्येकदन्त-हेरम्ब-लम्बोदर-गजाननाः ॥ ३३ ॥

ལོག་འདྲེན་ བགོགས་ཀྱི་རྒྱལ་པོ་ དང་། མ་གཉིས་པ་ དང་ ཆོག་ས་ཀྱི་བདག་ཀྱི།

མཆེ་བ་གཉིས་པ་ ཉ་ལ་གནས་ཀྱི། རྩོད་བ་འཕྱང་ཀྱི་ རྒྱལ་པོ་འི་གདོང་ཀྱི།

¹ The caption means : the names of Gaṇapati, the eldest son of *Īśvara*.

² *Kāmadhenu* and Si-tu add °po at the end.

³ Si-tu has an entirely new word : *zhi-bar-gnas*, where *zhi-ba* is Śiva (हः शङ्करे हरौ...in the Vyākhyāsudhā).

⁴ N. and P. have *hchan* which is a mistaken spelling due to identity of the pronunciation of *phy* and *ch*. *Kāmadhenu* and Si-tu have the correct orthography.

⁵ Hereafter Si-tu analyses another śloka which is found neither in the Tibetan canonical text nor in Vyākhyāsudhā and Kṣīrasvāmin's commentary. The Sanskrit

words and their Tibetan equivalences given therein are as follows :

<i>Candrapīḍa</i>	<i>Zla-baḥi-thod-can</i>
<i>Mahānada</i>	<i>Gar-chen</i>
<i>Samīroha</i>	<i>Zhi-ba-skyes</i>
<i>Śailadhanvan</i>	<i>Brag-gzhu-can</i>
<i>Jatātira</i>	<i>Ral-ḥkhyams</i>
<i>Atharvaṇa</i>	<i>Srid-sruṇ</i>
<i>Nandivardhana</i>	<i>Dgaḥ-spel</i>
<i>Guhyaśeṣa</i>	<i>Gsañ-ba-paḥi-dbañ-po</i>
<i>Ugra</i>	<i>Drag-śul-can</i>
<i>Kālāñjara</i>	<i>Dus-kyi-rgan</i>

རྫོ རབང་ཕུག་གི་བུ་ཐ་རྒྱུད་སྒྲིན་བུག་གི་མིང་།

कार्तिकेयो महासेनः शरजन्मा षडाननः ।

पार्वतीनन्दनः स्कन्दः सेनानीरग्निभूर्गुहः ॥ ३४ ॥

སྒྲིན་བུག་བུ རབ་ སྒྲི་ཆེན་¹ རབ་། འདས་བུའི་ཚལ་སྒྲིས་ གནོང་བུག་པ།
ཐེ་སྒྲིས་དགའ་བྱེད་ སྒྲིས་བྱེད་ རབ་། སྒྲི་དཔོན་ མེ་སྒྲིང་² སྒྲིན་བྱེད་ རབ་།

¹ Kāmadhenu suffixes °po, while Si-tu and Yar-lo do not.

² Kāmadhenu and Si-tu : *me-skyes* which is etymologically identical with the Skt. *agnibhū*. In *me-skyoñ*, *skyoñ* literally stands for °pāla, °pālita, etc. (TSD. p. 178) and is paronymically weak.

बाहुलेयस्तारकजिद्विशाखः शिखिवाहनः ।

षाण्मातुरः शक्तिधरः कुमारः क्रौञ्चदारणः ॥ ३५ ॥

མང་པོ་ལས་སྒྲིས་¹ སྒྲིལ་བྱེད་འདུལ། གཙུག་ཕུད་ཅན་ཞོན་² ས་ག་སྒྲིས་³།
མ བུག་པ་ རབ་ མདུང་ཐོགས་ རབ་། གཞོན་བུ་ རབ་ནི་ ཁུང་ཁུང་འཛོམས།།

¹ Kāmadhenu and Si-tu go together in omitting °las° (*mañ-po-skyes*).

² It stands for Sanskrit *śikhivāhana*. Note the transposition.

³ Here *sa-ga* stands for the constellation *viśākhā* (Mahāvyutpatti 3200, 8263) : विशाखासु जातो विशाखः (Kṣīrasvāmin).

རྫོ ཤར་གྱི་ཕྱོགས་སྒྲིང་བརྒྱ་བྱེད་གྱི་མིང་ལ།

इन्द्रो मरुत्वान् मघवा विडौजाः पाकशासनः ।

वृद्धश्रवाः सुनासीरः पुरुहूतः पुरन्दरः ॥ ३६ ॥

'ཁྱེ་བློ་བཟང་། སྒྲིན་པ་རྣམས་པར་བྱེད།
གན་པ་ལ་ཉན་པ་ཤིས་བརྒྱུད་ཉན། གང་པོ་འབོད་ བང་ བྱོང་རྣམས་ བང་།

¹ The first quarter is missing in N. and P. The Kāmadhenu and Si-tu give the following equivalents of the three synonyms occurring in it:

<i>Indra</i>	<i>Dbañ-po</i>
<i>Marutvat</i>	<i>Lha-ldan</i>
<i>Maghavan</i>	<i>Mchod-byed</i>

² In the Kāmadhenu *bya-ba* བྱ་བ་ is a mislection of *khyab* ཁྱེ་བ་ due to their optical identity.

³ Kāmadhenu and Si-tu have *smin-pa-hjoms*, the shorter form. Si-tu has utilised the Kāmadhenu with care and linguistic discerning.

⁴ Kāmadhenu and Si-tu: *rgan-la-ñan* (without °*po*°).

⁵ The etymological basis of this Tib. word has been supplied by the Kāmadhenu which says that Indra is constantly blessed by the ṛṣis “ may you be victorious, may you be long-lived”, hence one who hears blessings—NIA. *sunanā* ‘to hear’ + *āśih* ‘blessing’: Tib. *śis-brjod* ‘āśis’ (Kāvyādarśa 2. 354) + *ñan* ‘to hear’ (compare °*śravas* in the preceding word *vr̥ddhaśravas*). The Vyākhyāsudhā and Kṣīrasvāmin do not have this folk etymology.

जिष्णुर्लेखर्षभः शक्रः शतमन्युर्दिवस्पतिः ।

सुत्रामा गोत्रभिद्वज्री वासवो वृत्रहा वृषा ॥ ३७ ॥

ཁྱེ་བློ་བློ་ ལུས་ལྡན་¹ ལེགས་བྲིས་གཏོར། མཚོན་སྒྲིན་བཟུང་བ་² མཐོ་རིས་བདག།

ལེགས་སྒྲོབ་³ རི་རྣམས་ རྩོམ་ཅན། དབྱིག་ལྡན་ འཕེལ་རྣམས་⁴ རང་འབབས་ བང་།

¹ Note the transposition of *nus-ldan* ‘śakra’ from the third position in the Skt. original to the second in Tibetan.

² Here Skt. °*manyu* has been translated in the sense of ‘sacrifice’ and not anger. The first etymology in the Vyākhyāsudhā is the same: शतं मन्यवो यागा अस्य ।

³ P. and Si-tu: *legs-skyobs* (with a final sibilant). Kāmadhenu replaces the rare *skyobs* by °*skyon* of more frequent occurrence.

⁴ Kāmadhenu inserts °*pa*° after *hphel*°. Si-tu has a different word: *Hjug-byed-hjoms* (note *hjug* for *vartate* in Nyāyabindu 126.15 and *vr̥ttimat* in Abhisamayālaṅkāra 4.21; *hjug-pa* for *vartate* Nyāyabindu 178.5, Mvy. 5341, *vartanū* in Mvy. 437, *vr̥tta* Nyāyabindu 10.18, 126.16, *vr̥tti* Mvy. 2455, 6559).

वास्तोस्पतिः सुरपतिर्बलारातिः शचीपतिः ।

जम्भभेदी हरिहयः स्वारात्नमुचिसूदनः ॥ ३८ ॥

གནས་ཀྱི་བདག་པོ་ ལྷ་ཡི་བདག་། སྟོབས་ལྷན་དྲག་ དང་ ལེགས་བཟོད་ དང་¹།
 ལྷགས་བྱེད་འཛམས་ དང་ འཕྱོག་བྱེད་²། མཐོ་རིས་རྒྱལ་བོ་³ གྲོལ་མེད་འཛམས་༥༥

¹ Si-tu : *legs-brjod-bdag-po*. In the textual word there is no equivalent of °*pati*, unless we emend *dan* to *bdag*, which does not seem plausible.

² The translation of *Hari* as *hphrog-byed* occurs as the name of a deity, for example in Nāgānanda pp. 28, 37. The use of this *hphrog-byed* in the text is jarring. Si-tu translates it from its colour : *rta-ser-can*, which is the normal signification.

³ N. °*rgyal-ba*, Kāmadhenu : *mtho-ris-kyi-rgyal-po*.

संक्रन्दनो दुश्चयवनस्तुराषान्मेघवाहनः ।

आखण्डलः सहस्राक्षो ऋभुक्षास्तस्य तु प्रिया ॥ ३६ ॥

ཡང་དག་ཏུ་¹ དང་ བཟོད་དགས་རེངས་²། གཞན་བསྐྱེམས་བཟོད་³ དང་ སྟོན་ལ་ཞོན།
 ཀྱན་འཛམས་ མིག་སྟོང་ རི་སྐྱེས་ལྷན་⁴། དེ་ཡི་⁵ བཙུན་མོ་ ལྷགས་གང་སྐྱེས་⁶༥༥

¹ Si-tu : *yan-dag-hbod*.

² P. °*riñs*, N. °*rañs*. The reading of P. is due to mispronunciation and N. °*rañs* can either be a *lapsus calami* or an alternative spelling (according to Jäschke, *Tib. Eng. Dict.*, *rañs-pa* is actually given as an alternative for *reñs-pa*). *Reñs* is *stambha* (Mvy. 7339, 9550) and *vitata* (Mvy. 6946). It refers to a legend in the Kāmadhenu where Indra raised the vajra to strike at a *ṛṣi* because he could not tolerate his rising influence and his hand became rigid and immovable (*bzod-dkas* 'by intolerance' + *reñs* 'rigid').

³ Kāmadhenu and Si-tu : °*sñems*°.

⁴ *Ri-skyes-ldan* is supported by the Kāmadhenu which explains *ri-skyes* as 'gods'. In *MW. Ribhuksin* is the name of Indra as the lords of the *Ṛbhus*. Si-tu departs from the Kāmadhenu and gives two new alternative words *rdo-rje-can* (*rdo-rje* 'vajra') and *mtho-ris-can* (*mtho-ris* 'heaven') which originate in *ṛbhukṣa* meaning both 'heaven' and 'thunderbolt' of Indra : *MW.* p. 226, Vyākhyāsudhā 'ऋभुक्षः स्वर्गवज्रयोः' इति विश्वः .

⁵ Si-tu captions it : ལྷ་བཙུན་གྱི་བཙུན་མོ་འི་མིང་ལ།

⁶ Kāmadhenu does not translate *pu-lo-ma*. Si-tu has *spu-gaṇ-skyes* (which may be correlated to Sanskrit as *spu* 'loma' + *gaṇ* 'pūrṇa' + *skyes* 'ja'. It may also be noted that this word has been carried from the succeeding Skt. stanza.

पुलोमजा शचीन्द्राणी, नगरी त्वमरावती ।

हय उच्चैःश्रवा, सूतो मातलि, नन्दनं वनम् ॥ ४० ॥

ལེགས་བརྗོད་མ་¹ དང་ དབང་མོ་འོ། གྲོང་ཁྱིམ་² འཆི་བ་མེད་ལྷན་³ དང་།
 ཏ་⁴ ཅི་ མཐོ་ཉན་⁵, ཁ་ལོ་ཡི། མ་ནི་ཡིད་གྲུབ་⁶, དགའ་བའི་ཚལ་།

¹ P. *rjod* (without *b*).

² Si-tu's caption is: ཞོ་ དབང་པོ་འོ་གྲོང་ཁྱིམ་གྱི་མིང་ལ།

³ N. P. *mche*°.

⁴ The caption in Si-tu: ཞོ་ དབང་པོ་འོ་དེའི་མིང་ལ།

⁵ Si-tu differs: *mtshor-thos*. *Mtho* is *ucca*, by the addition of the terminative °r it means *uccair*.

⁶ Si-tu's caption: ཞོ་ དེའི་ཁ་ལོ་བའི་མིང་ལ།

⁷ Si-tu differs: *hdod-hdzin-bu*. This conforms to the derivation of the *Vyākhyāsudhā*: मतं लाति ।...। मतलस्यापत्यम् । (*hdod* 'mata' + *hdzin* 'la' + *bu* 'apatya'). The *Kāmadhenu* does not give this derivation.

⁸ Si-tu's caption is ཞོ་ དེའི་ཚལ་གྱི་མིང་ལ། and for *Nandana* it has *dgah-byed*.

स्यात् प्रासादो वैजयन्तो, जयन्तः पाकशासनिः ।

ऐरावतेऽभ्रमातङ्गैरावणाभ्रमुवल्गभाः ॥४१॥

ཁང་བཟངས་¹ རྣམ་པར་གྱུ་བྱེད་² དང་། གྱུ་བྱེད་ དང་ནི་ སྒྲིན་འཛོམས་བྱ།
 ‘སྒྲིན་གྱི་སྒྲང་པོ་ མཚོ་སྒྲེས་⁵ དང་། ས་སྒྲུང་བྱ་⁶ དང་ རྩ་འཛོམས་སྒྲང་⁷ ॥

¹ Si-tu's caption runs ཞོ་ དེའི་ཁང་བཟང་གི་མིང་ལ།

² Yar-lo's equivalent is etymologically closer to the Skt. word than Si-tu's word *rgyal-mtshan-can* which is based on the etymology वैजयन्त्यः पताकाः सन्त्यस्य (*rgyal-mtshan* 'flag', *patākā*) which is easily comprehensible to the Tibetans whose royal palaces were surrounded by ceremonial flags or banners of victory.

³ Si-tu has the caption: ཞོ་ བྱུ་བྱེད་གྱི་བྱེད་མིང་། 'the names of the son of Indra'.

⁴ Si-tu captions it as: ཞོ་ བྱུ་བྱེད་གྱི་སྒྲང་པོ་འོ་མིང་ལ།

⁵ Si-tu: *rgya-mtsho-s'kyes* 'born of the ocean' (*Vyākhyāsudhā* has the same derivation: इरावत्यब्धौ भवः), to contradistinguish it from *airāvāṇa*, which is *mtsho-skyes*, in such a way that their original Sanskrit kinship is maintained.

⁶ Si-tu differs: *mtsho-skyes* (see note 5). *Kāmadhenu* has *sa-sruṇs-kyi-bu*. The differentiation of the very basis of the word in Si-tu can be due to the absence of the textual etymology in its Skt. sources: *sa* (*irā* 'earth') + *sruṇ* (*avana* 'protection') + *bu* (for the Skt. patronymic).

⁷ Si-tu differs radically: *mi-yyo-maḥi-bu* (*mi* 'a-' + *yyo-ma* 'bhramu' + *bu* 'son, vallabha' — न भ्राम्यति वा, मन्थरगामिनीत्वात् ।...। अभ्रमोर्वल्लभः ।). While Si-tu takes *vallabha* in the sense of 'son' on the analogy of *nandana*, in MW. *abhramu* is the female elephant of the east, the mate of Airāvata. The textual equivalent is *chu-ḥdzin* 'abhra, cloud' + *glañ* 'elephant', or the elephant of the clouds where subsists only a partial etymological connection between the Skt. and Tibetan words.

ལྷོ་བུ་ཕྱིན་གྱི་རྩི་རྩི་མིང་།

ह्लादिनी वज्रमस्त्री स्यात् कुलिशं भिदुरं पविः ।

शतकोटिः स्वरुः शम्बो दम्भोलिरशनिर्द्वयोः ॥ ४२ ॥

སྒྲོ་གས་རྩི་རྩི་མོ་མ་ཡིན། ལག་ལུན་¹ འབྲེགས་ཀྱིས་ཐོག་དང་ནི།

ཅེ་མོ་བུ་བ་སྒྲོ་ཅན་བདེ་²། སྒྲོ་གས་ཁྱུས་³ ཟ་ཀྱིས་གཉིས་དག་གོ་⁴།

¹ Si-tu: *lag-ñal* (*lag* 'kuli, hand' + *ñal* 'śa, śete to lie'): कुलिहस्तो भुजादलः' इति त्रिकाण्डशेषः । कुलौ शेते । (Vyākhyāsudhā).

² Kāmadhenu and Si-tu: *bde-ba*.

³ Si-tu: °zhums.

⁴ Si-tu has additional synonyms from some other lexicon: *girikaṇṭa: ri-tsher, rakṣaja: sruñ-skyes, vajrāṣani: rdo-rje-za-byed*.

व्योमयानं विमानोऽस्त्री नारदाद्याः सुरर्षयः ।

स्यात् सुधर्मा देवसभा पीयूषममृतं सुधा ॥ ४३ ॥

¹མཁའ་ཐོག་མཁའ་གནས་² མོ་མ་ཡིན། ³ལྷ་ཡི་བྲང་སྒྲོང་མི་སྒྲིན་⁴ མོ་གས།

⁵ཆོས་བཟངས་⁶ ལྷ་ཡི་མདུན་ས་⁷ དང་། ⁸བདུང་ནམས་⁹ བདུན་ཅི་ བདེ་བར་འཕུང་¹⁰།

¹ The caption in Si-tu is : ལྷ་ཡི་གནས་ཀྱི་བྲང་བར་ནམ་མཁའ་ལ་འགྲོ་བའི་ཁང་བའི་མིང་།

² Si-tu substitutes it by the common equivalent *gzhal-med-khañ* (Daśabhūmika-sūtra, Buddhacarita, Bodhicaryāvatāra, Laṅkāvatārasūtra, Suvarṇaprabhāsa — see TSD. p. 2041 for references). Yar-lo's word is unattested in literature, except the borrowing by Tshe-rin-dbañ-rgyal's lexicon.

³ Si-tu captions it as : ལྷ་ཡི་བྲང་སྒྲོང་ནམས་ནི།

⁴ Kāmadhenu *mi-byin* (= *nāra-da*). Si-tu has two different words: *mi-chos-sbyin* and *mi-tshogs-gcod* whose derivational basis is नरस्य धर्म्यम् ।...। नारं ददाति (*mi* 'nara' + *chos* 'dharma' + *sbyin* 'da') and नारं नरसमूहं दत्ति कलहेनेति वा (*mi-tshogs* 'nāra, nara-samūha' + *gcod* 'da'). Si-tu has yet a third alternative *chu-sbyin* (*chu* 'nāra, water', *sbyin* 'da, giver') on the authority of an āgama (*luñ*). Si-tu quotes this stanza from the Vyākhyāsudhā :

དག་ཏུ་ཆུ་ནི་བདུང་བྱ་ཞེས། བཟོད་ཅིང་མཚན་ལ་ཁྱོད་གྱིས་དེད།
 སྤྱིན་བྱེད་དེ་ཕྱིར་ཁྱོད་ལ་མིང་། ཆུ་སྤྱིན་ཞེས་སུ་གྲགས་པར་གྱུར། ॥

नारं पानीयमित्युक्तं, तत् पितृभ्यः सदा भवान् ।
 ददाति तेन ते नाम, नारदेति भविष्यति ॥ इत्यागमः ।

The Vyākhyāsudhā names Tumburu, Bharata, Parvata, and Devala, etc. Si-tu names three more devarṣi :

Tumburu	Dbyaṅs-can-maḥi-khyo
Bharata	Hdzin-byed
Kolāhalā	Ko-ha-la
Viśva	Sna-tshogs
Avaśva	Sruñ-hphel
Parvata	Ri-bo
Devala	Lha-hdzin, etc. (la sog)

⁵ The caption in Si-tu is : རྩོམ་ལྟར་འདྲན་ས་སྤྱི་འདུ་ཁང་གི་མིང་ལ།

⁶ Si-tu : °bzañ.

⁷ Si-tu : lhaḥi-hdun-sa.

⁸ Si-tu captions the quarter as : རྩོམ་ལྟར་བདུན་ཅེད་མིང་ལ།

⁹ Si-tu has the doublets *pīyūṣa* and *peyūṣa* and their Tibetan equivalent is *ho-gsar* (*ho* 'milk' + *gsar* 'new')—this information is from Hārāvali quoted in the Vyākhyāsudhā : स्यात् पेयूषं च पीयूषं नवक्षीरेऽमृतेऽपि च' इति हारावली ।

¹⁰ Its origin is the Vyākhyāsudhā सुखेन धीयते । 'घेट् पाने' । (*bde-bar* 'sukhena' *hthun* 'dhīyate').

རྩོམ་ལྟར་ཆུ་བོ་དེ་མིང་ལ།

मन्दाकिनी वियद्गङ्गा स्वर्नदी सुरदीर्घिका ।

ཆུ་བོ་དལ་འབབ་¹ མཐོ་རིས་ཁྲུང་²། བས་མཁའ་འཁོར་གྱི་གྲོ་བུ་³ བཅུད་ལྡན་རི་⁴།

རྩོམ་ལྟར་ཆུ་བོ་དེ་མིང་ལ།

मेरुः सुमेरुर्होमाद्री रत्नसानुः सुरालयः ॥ ४४ ॥

ཆུ་བོ་དེ་རབ་གསེར་གྱི་རི། རིན་ཆེན་བཅེགས་པ་⁵ ལྷ་ཡི་གནས་⁶།

¹ Kāmadhenu has the form with case-endings : *dal-gyis-hbab-pa*.

² It stands for *svarnadī*. Kāmadhenu inserts the genitive ending : *mtho-ris-kyi-klun*.

³ It is equal to *viyadgaṅgā*, the transposition is due to metrical accommodation.

⁴ *Bcud-ldan-che* is *rasātala* in S. C. Das' *Tib. Eng. Dict.*, and *ri* means a mountain. It certainly does not correspond to the Sanskrit *sura-dīrghikā* and, the explanation of Kāmadhenu that it is so named because it flows on the Sumeru (*ri-rab*), also gives no reason for the Tibetan translation. Si-tu has solved the enigma by providing a new paronym : *lhahi-rdziñ-riñ* (*lha* 'sura' + *rdziñ-riñ* 'dīrghikā').

⁵ Si-tu omits °*pa*.

⁶ Kāmadhenu and Si-tu : *lhahi-gnas*.

ཕྱི་ལོ་ལྷོ་ན་ལིང་པོ་འི་མིང་ལ།

पञ्चैते देवतरवो मन्दारः पारिजातकः ।

सन्तानः कल्पवृक्षश्च पुंसि वा हरिचन्दनम् ॥ ४५ ॥

པྱ་པོ་ ལྷ་ལི་ལྷོ་ན་ལིང་ སྟེ། མཐོང་བ་¹ སྐྱ་མཚོ་སྟེས་²

ལེགས་ཁྱབ་ དང་ནི་ དཔག་བསམ་ལིང་། འཕྲོག་བྱེད་ཅན་དན་³ སྟེས་བྱ་འཇམ།

¹ *Man-dā-ra-ba* is one of the common Sanskrit words in Tibetan, duly attested by the Bodhicaryāvatāra, Mahāvyutpatti, Suvarṇaprabhāsa and Sragdharāstotra (TSD. p. 1781). Yet, Si-tu has rendered it into Tibetan as *yid-dgañhi-ljon-pa* on the basis of Kāmadhenu *yid-dgañ-bar-byed-pañhi-ñiñ*.

² Born (*skyes*) of the sea (*rgya-mtsho*) *Pāri*.

³ Si-tu translates even the second element *candana* which is a Sanskrit word of wide currency in Tibetan as well as Mongolian. Si-tu's equivalent *dbañ-po-tshim-byed* follows the explanation provided by Kāmadhenu where both the components *dbañ-po* and *tshim-byed* occur.

सनत्कुमारो वैधात्रः स्वर्वेद्यावश्विनीसुतो ।

नासत्यावश्विनौ दस्त्रावाश्विनेयौ च तावुभौ ॥ ४६ ॥

¹ཚངས་པའི་གཞིན་ལྷ་² རྒྱ་བྱེད་བྱ། ³མཐོང་འིས་སྟེས་བ་⁴ མ་དེའི་བྱ་⁵

སྐྱ་སྟེས་⁶ བ་སྟེས་སྟེས་བ་⁷ དང་། ཀྱན་མཁྱེན་⁸ བ་སྟེས་སྟེས་ གཞིས་དག།

¹ Caption for the first quarter is ཕྱི་ལོ་ལྷོ་ན་ལིང་པོ་འི་མིང་ལ།

² Si-tu gives another literal alternative: *rtag-gzhon* (*rtag* 'sanat' + *gzhon* 'kumāra') but *Tshañs-pañhi-gzhon-nu* signifies the son of Brahmā.

³ Si-tu has the following caption for the remaining three quarters: ཕྱི་ལོ་ལྷོ་ན་བ་དྲུག་མཐོང་འིས་སྟེས་གཞིས་ཀྱི་མིང་།

⁴ The Vyākhyāsudhā includes the two words in the second quarter in the synonymy of the Aśvins, and thus has six synonyms. Si-tu distinguishes four

synonyms and takes the second quarter to be purely descriptive.

⁵ Compare *rta-ldan-maḥi-bu-gñis* in Si-tu's caption.

⁶ Si-tu: *sna-dor-dag* (*dag* is the dual ending).

⁷ Si-tu takes *Āśvinau* and *Āśvineyau* together after *Dasrau*. He translates *Āśvinau* as *tha-skar-skyes-dag* i. e. born in the constellation *Āśvinī* (*tha-skar*) and *Āśvineyau* as *rta-ldan-maḥi-bu-dag* as the sons of the goddess *Āśvinī*. Both have the dual ending *dag*. These etymologies are attested by the *Vyākhyāsudhā* p. 22.

P. *tha-kar°*, N. *tha-gar°*.

⁸ Yar-lo has *kun-mkhyen* which is the well-known equivalent for *sarvajña* (*TSD*. pp. 13-14) in allusion to the wonderful accomplishments or marvellous aid given by the divine physicians. The *Kāmadhenu* has *kun-hbyed* where *hbyed* means 'to open, separate, keep asunder, disentangle', which refer to their skill in warding off diseases (दस्यतः क्षिपतो रोगान् । दसु उपक्षये । in the *Vyākhyāsudhā*). In *Mahāvīyutpatti* 3459 *kun-hbyed-gzhon-nu* is *Sanatkumāra*. Si-tu has yet another expression for *dasrau*: *sel-byed-dag* based on the same etymology दस्यतः क्षिपतो रोगान्, but with the root *sel* which is idiomatically superior to *hbyed* and is one of the most-used terms in the *Aṣṭāṅghṛdayasamhitā* for curing or removing a disease: °*apaha* 1.5.38, 6.21, °*ghna* 1.6.7, °*chid* 1.6.36, °*chedin* 1.6.139, *jayati* 1.22.34, *jayet* 1.5.35..., °*jit* 1.5.24, *naśyati* 1.14.32, *nāśana* 1.5.72, *niyacchati* 1.6.103, *nihanti* 1.6.117, *nut* 1.5.79..., *pathya* 1.6.112, *praṇut* 1.5.60, *bhinatti* 1.22.9, *vinīyacchati* 1.15.44, *śodhana* 1.5.16, *sannīyacchati* 1.6.65, *hanti* 1.5.71..., °*hara* 1.5.19..., °*han* 1.6.5..., *hṛt* 1.6.12, etc.

स्त्रियां बहुवचसरसः स्वर्वेश्या उर्वशीमुखाः ।

हाहा हूहूश्चैवमाद्या गन्धर्वास्त्रिदिवौकसाम् ॥ ४७ ॥

¹ཐུ་སྐྱེས་² མོ་ ལྷེ་ མང་པོ་འོ། མཐོ་རིས་སྤྲོད་འཛོང་³དབང་ཆེན་⁴སོགས་།

⁶སྒྲ་ངན་སྤངས་⁷ དང་ དབྱངས་འདེམས་⁸ སོགས་། གནས་སྐབས་གསུམ་ ཉི་¹⁰ སྤྱི་ཟླ་¹¹།

¹ Caption in Si-tu: ཞོ་ མཐོ་རིས་ཀྱི་བྱ་མོ་ནམས་ཀྱི་མིང་།

² Si-tu: *chu-skyod-ma*. It is closer to the Sanskrit word—*skyod* 'to move, go, pass on' = √ *sr* (compare अद्भ्यः सरन्ति in *Vyākhyāsudhā*).

³ Caption in Si-tu: ཞོ་ དེའི་བྱེ་བྲག་ནམས་ནི།

⁴ Si-tu adds the feminine suffix : *dbaṅ-chen-ma*. *Kāmadhenu* has *dbaṅ-po-che*.

⁵ Si-tu gives two stanzas enumerating the names of some other nymphs:

ཐེག་ལེ་མཚོག་མ་ ཁྲོག་འདབ་མ། བད་དཀར་མ་ དང་ ལག་བཟང་མ།

It also gives their Sanskrit names in sublinear miniscule letters as: Tilottamā, Vidyutparṇā | Puṇḍarikā, Subāhū | Surathā, Pramathanī | Menakā, Mīśrakeśī | Muktikasthalā, Rucirā | Alambuṣā, Rambhā | Sumadhyā | This list is based on that given by Kāmadhenu, but there are variations in the Tibetan words.

⁷ *Sgra-nan* (*hā*) spans (*hā* 'to give up').

⁹ In Si-tu some of the remaining (*sogs* 'etc'.) are: Viśvāvasu (*Sna-tshogs-dbyig*), Citraratha (*Sna-tshogs-ñin-rta*), Vibhāṇḍaka (*Snod-can*), Vilocana (*Rnam-mthoñ*), Nārada (*Mis-byin-bu*), Gomayu (*Ba-lan-htshe*), Nandi (*Dgañ-byed*), Haṁsa (*Ñaṅ-pa*), Tuburu, etc. This list is neither from the Kāmadhenu nor in the Vyākhyā-sudhā (which mentions only the first two and the last one *Tumburu*).

¹¹ Kāmādhenu and Si-tu have *glu-mkhan* 'musicians', while the text has *glu* 'music, song'.

अग्निर्वैश्वानरो वह्निर्वीतिहोत्रो धनञ्जयः ।

འཁྱིལ་པལྱེ་¹ མེ་² དང་ རྩེད་ཟ་ དང་། སྤྱན་ཟ་ ཉོང་ལས་ཀྱལ་བ་³ དང་།

ཐུ་ཡི་སྒྲི་གནས་ རབ་བ་ཅན། སྒྲི་ཐོབ་ ལུས་མི་སྒྲོང་བ་⁵ དང་།

¹ Kāmadhenu *hkhhyogs*°. Si-tu equates it with *agni* and adds the common Tibetan word *me*. Vyākhyāsudhā derives it as अङ्गति । ‘अग्नि गतौ’ ।

² It is equal to *Vaiśvānara*. Si-tu differs : *vi-śvā-na-rahi-bu*.

³ Si-tu omits °*ba*.

⁴ Kāmadhenu, Si-tu : *chuhi*.

⁵ *Lus* 'tanu' + *mi* 'na' + *skyoñ-ba* 'pāt' ($\sqrt{pā}$ 'to protect'). *Si-tu* omits ^o*ba*.

बर्हिः शुष्मा कृष्णवर्त्मा शोचिष्केश उषर्बुधः ।

आश्रयाशो बहद्भानुः कृगानुः पावकोऽनलः ॥ ४६ ॥

ཤིང་འཕེལ་སྐྱེས་ཀྱིས་¹ ལས་ནག་ རང་། འབར་བའི་སྐྱེ་ཅན་ སྤྱོད་སྤ།
 རྟེན་ཟ་ འོད་ཟེར་ཆེན་པོ་ རང་། རྩང་བྱེད་ སྐྱོན་བྱེད་ འཛོལ་བྱེད་² རང་།

¹ Si-tu : *skem-byed*.

² N., P. : *mtsho*°. *Htsho-byed* is from *htsho* 'to live' and it refers to अनित्यनेन (Vyākhyāsudhā) or that which sustains life.

रोहिताश्वो वायुसखा शिखावानाशुशुक्षणिः ।
 हिरण्यरेता हुतभुग्दहनो हव्यवाहनः ॥ ५० ॥

རྟ་དམར་¹ རྩང་གི་ཤོགས་པོ་² རང་། གཙུག་ཕྱད་ཅན་ རང་ རྩ་ཟ་³ རང་།
 གསེར་གྱི་ཐིག་ལེ་ བསྐྱེད་ཐུང་ཟ་⁴། སྐྱོན་བྱེད་ མཚན་གྱིས་ཐོབ་བྱེད་⁵ རང་།

¹ Kāmadhenu, Si-tu add °*can*.

² Si-tu shortens it to *rlun-grogs*.

³ The textual *rtsva-zan* refers to the etymology आशु ब्रीहिं वाशु क्षणोति । 'क्षणु हिंसायाम्' ।...शु इति पूजार्थमव्ययम् । Si-tu has two entirely different equivalents : *kun-tu-skem-hdod* and *hbru-legs-htshe*. The first is indicative of (आशोष्टुमिच्छति) आङ्पूर्वा-च्छुष्यते: word by word : *kun-tu* 'ā' + *skyem* 'soṣṭum' + *hdod* 'icchatī'. The second is reminiscent of the textual etymology but re-translated verbatim : *hbru* 'āśu, vrīhi' + *legs* 'su' + *htshe* 'ksaṇoti, hurts, damages'.

⁴ Si-tu : *bsreg-za* (without *rdzas* 'object, substance' which is strictly not explicit in the Sanskrit word *hutabhuj*). Mahāvyutpatti has *bsreg-za* for *hutabhuj* (7398) and *hutāśana* (7397).

⁵ Si-tu differs : *bsreg-bya-thob-byed* (cf. *bsreg* 'huta' Mahāvyutpatti 7397-8, *bsreg-pa* 'havana' Mvy. 4254, *bsreg-blug-gi-rdzas* Mvy. 4253).

सप्तार्चिर्द्विमुनाः शुक्रश्चित्रभानुर्विभावसुः ।

शुचिरपित्तमौर्वस्तु वाडवो वडवानलः ॥ ५१ ॥

འོད་བདུན་¹ ཉེར་ཞི་ བྱ་ངན་བྱེད། སྤྱོད་གསེར་འོད་ཟེར་² འོད་ལོར་ཅན་³།
 དག་བྱེད་⁴ རྩ་མཁྲིས་⁵ བྱང་སྐྱེས་ རང་། རྟོད་མ་སྐྱེས་ རང་ མ་དཔེ་མེ།

¹ Si-tu adds °*pa*.

² Kāmadhenu differs : *sna-tshogs-mdog-can*.

³ Si-tu omits °*can*.

⁴ Si-tu : *gtsaṅ-byed*.

⁵ N., P. °*hkhri*s.

⁶ Si-tu has the caption : ཞོ་བྱེད་བྱ་དགོང་གི་མེའི་མིང་།

³ཤིན་ཏུ་གདང་བ་⁴ ཚད་ཅན་⁵ བརྩེངས།

⁵ Kāmadhenu has : *tshañṣ-pa-can* !

མཐར་ཐུང་ ཡ་ཐུན་ཡི་སྒྲན་¹ ། ཞི་ཐུང་ གཤིན་ཐུང་གྱུ་པ་པོ་² གཤིན་³ །

³ Kāmadhenu: *gśin-po*. Si-tu has the normal *gśin-rje*. The textual *gśin* stands for *mṛtyu* in a Tanjur title (Tohoku no. 1260) and as an abbreviated form of the proper name in *las-gśin* 'Karmayama'.

ཕྱིན་པོ་རེ་ཟན་ བཞེན་ཟ། བ་ཟ་ བྱམ་འཕྱར་ ཀུན་དུ་གྱུ་॥

¹ *mtshun* 'kavya, havya'; *mtshun-gtor* 'kavya' (S. C. Das' *Tib. Eng. Dict.*) and in

Mahāvvyutpatti 6848 *mtshun-la-gtor-ba* is *kavya*. This aberrative word is replaced in Si-tu by *śid* which is exactly *śrāddha* (S.C. Das, *op. cit.*) and thus there the equivalent is *śid-lha*.

² Si-tu: *mithar-byed* (*byed* emphasizes the agentive nature of the word).

³ Si-tu adds to it another alternative: *sruñ-ba-pa*.

⁴ Si-tu differs: *kun-tu-htshe* on the basis of आशृणाति । ‘शृ हिसायाम्’ । (*htshe* ‘to injure, persecute, torment’). The textual *rgyu* stands for °*cara*.

रात्रिञ्चरो रात्रिचरः कर्बुरो निकषात्मजः ।

यातुधानः पुण्यजनो नैर्ऋतो यातुरक्षसी ॥ ५५ ॥

མཚན་མོ་རྒྱ་¹ དང་ ཉམ་ལ་སྤྱོད་² ། སྤྲོ་ཚོགས་མདོག་ཅན་³ གསོད་བདག་སྦྱིས།
འགྲོ་འཇོན་ གསོད་ནམས་སྦྱོ་བོ་⁴ དང་། བདེན་བྲལ་ རྗེས་འཇུག་ སྤྱང་བ་པ།

¹ Si-tu: *mtshan-rgyu*.

² Kāmadhenu adds °*pa*.

³ Kāmadhenu and Si-tu omit °*can*.

⁴ Kāmadhenu has °*skyes* instead of °*skye-bo*.

རྩེ་ རྒྱ་ཀྱི་ཕྱོགས་སྤྱོད་ཐུ་རྩེ་མིང་།

प्रचेता वरुणः पाशो यादसांपतिरप्पतिः ।

མཚོག་མེམས་¹ མཚོག་སྦྱིན་² ཉམས་བ་ཅན་³ ། ཐུ་སྦྱིས་བདག་⁴ དང་ ཐུ་བདག་གོ།

རྩེ་ རྒྱ་བྱང་གི་ཕྱོགས་བདག་སྤྱང་གི་མིང་ནི།

इवसनः स्पर्शनो वायुर्मातिरिश्वा सदागतिः ॥ ५६ ॥

དབུགས་འབྱིན་⁵ རེག་ལྷན་⁶ མ་མོས་འཕེལ་⁷ །

¹ Kāmadhenu reverses the sequence of the compositional constituents: *sems-mchog*.

² Si-tu differs: *mchog-sgrib*, but *sgrib* is *āvaraṇa* or *nīvaraṇa* (TSD. p. 558) which are not intended here. According to the Vyākhyāsudhā it is वरं वृणन्ति तं देवाः whose वृणन्ति has been misinterpreted as *sgrib*. The textual rendering is supported by Sāmbapurāṇa वरदश्च वरायिनां (quoted in the Vyākhyāsudhā).

³ Si-tu deletes °*pa*.

⁴ Si-tu adds °*po* at the end.

⁵ Kāmadhenu adds °*pa*. Si-tu has *dbug*.

⁶ P: *rig-lدان*. Si-tu supplements: *vāyu* = *rluñ*.

⁷ The Tib. word for *sadāgati*, *rtag-hgro* occurs in the next stanza.

पृषदश्चो गन्धवहो गन्धवाहानिलाशुगाः ।

समीरमारुतमरुज्जगत्प्राणसमीरणाः ॥ ५७ ॥

དྲག་རྩོ་ ཉ་ལན་¹ རི་ལན་ བང་། རི་འཛིན་² རྩུང་³ བང་ རྩུང་འགྲོ་ བང་།
'སྒྲིལ་འགྲོ་འཛིན་⁴ བང་ འགྲོ་བའི་ངང་⁵ ॥

¹ P. °len, Kāmadhenu and Si-tu have *rta-sre. sre* 'pīṣad' is explained as a combination of white, red and yellow in the Kāmadhenu.

² *hdren* of the text stands for one who 'conducts, leads, guides' (Skt. \sqrt{ni} , *pari- \sqrt{ni} , vi- \sqrt{ni} , \sqrt{vah} : see TSD. p. 1275). The textual root is different: *hded* which means to 'drive, rouse, start' (Skt. $\sqrt{dhā}$). Compare *ded-hdren* for *vāhana* (as a number) in Mvy. 8014, where the two verbs are brought into conjunction. Si-tu gives a third equivalent *dri-bzhon*, where °vāha is rendered by *bzhon* 'a mount'.*

³ Si-tu has used *rluñ* for *vāyu*, so it contradifferentiates it by the new *srog-byed* which is from \sqrt{an} 'to breathe'.

⁴ The three Sanskrit words of the third quarter are entirely left out in the text. Si-tu provides for them as follows:

<i>samīra</i>	<i>yañ-dag-rgyug</i>
<i>māruta</i>	<i>hchi-byed</i> (म्रियन्तेऽनेन वृद्धेन विना वा in Vyākhyāsudhā)
<i>marut</i>	<i>srog-hdor.</i>

⁵ Si-tu differs: *hgro-bahi-srog*. He thought *skye* to be redundant, but *skye-hgro* for *jagat* is authenticated by the Mahāvyutpatti 9566.

⁶ The textual word is from *hgro-ba + ñaṇ* where *hgro-ba* 'to go, move' corresponds to Skt. *sam + \sqrt{ir}* 'to go, move, agitate (as the wind)' and *ñaṇ* is in the sense of शीलमस्यास्ति. Though the same etymology is adopted by Si-tu, yet he proffers a new word: *gyo-bahi-rañ-bzhin*.

नभस्वद्वातपवनपवमानप्रभञ्जनाः ।

ནམ་མཁའི་བདག་པོ་ འགྲོ་བ་པ། གང་བྱེད་ གང་ལྷན་ རབ་འཛོམས་སོ།
རྩོ་ ལུས་ལ་གནས་པའི་རྩུང་ལྔའི་སྒྲིལ་།

प्राणोऽपानः समानश्चोदानव्यानी च वायवः ॥ ५८ ॥

སྒྲིལ་ བང་ རྩུང་སྒྲིལ་ མཉམ་གནས་ བང་། བྱེད་དུ་རྩུ་² བང་ ལྔའི་བྱེད་ རྩུང་།

¹ The names of the five winds in the body.

² Si-tu omits °du°: *gyen-rgyu*.

शरीरस्था इमे, रंहस्तरसी तु रयः² स्यदः ।

जवोऽथ शीघ्रं त्वरितं लघु क्षिप्रमरं द्रुतम् ॥ ५९ ॥

འདི་ནས་ས་ ལུས་ལ་ གནས་པ་ལོ། སྒྲིབ་ཕྱིན་ སྒྲིབ་ཕྱིན་ སྒྲིབ་ཕྱིན་ རང་།
 མགྲོགས་འགྲོ་ འགྲོགས་མཁན་, རི་ནས་ནི། སྒྲིབ་⁴ མགྲོགས་⁵ ལ་གོང་ སྒྲིབ་པ་ ཡུད་⁶ ॥

¹ Si-tu's caption is རྩོམ་གྱི་མཛེས་ལ།

² Si-tu misdivides ལུས་ as one word (this is the only instance so far where he is mistaken).

³ Si-tu has the caption རྩོམ་གྱི་མཛེས་ལ།

⁴ Kāmadhenu adds °ba at the end.

⁵ Here Si-tu follows the Kāmadhenu in suffixing °pa.

⁶ Si-tu equates yud with aram. Kāmadhenu has yud-tsam.

सत्वरं चपलं तूर्णमविलम्बितमाशु च ।
 उवाच¹ सञ्ज्ञेयस्य देवस्य वा । क्षणं उवाच सौमित्रो देवः सः ॥
 རྩོམ་གྱི་མཛེས་ལ།

सततेऽनारताश्रान्तसंतताविरतानिशम् ॥ ६० ॥

ཀླན་ཏུ་ སྒྲིབ་ཏུ་ ངལ་མེད་ རང་། མཚན་མེད་² བར་མེད་ སྒྲིབ་མི་འཆད།

¹ Si-tu takes gcig-car as equivalent to drutam of the previous stanza. The next three words differ in the text and Si-tu. They are tabulated below:

	Text	Si-tu
satvaram	ma-thogs	myur-bcas
capalam	de-ma-thag	myur-mgyogs
tūrṇam	skad-cig	mi-thogs

² Si-tu: mtshams-med. The textual mtshan-med is animitta.

नित्यानवरताजस्रमप्यथातिशयो भरः ।

अतिवेलभृशात्यर्थीतिमात्रोद्गाढनिर्भरम् ॥ ६१ ॥

རྒྱན་ཏུ་ རྩོམ་མེད་ རེས་དགའ་མེན། རི་ནས་² ལུས་འབྱེན་³ འབད་པ་ རང་།
 འབྱེན་ཏུ་ རྒྱལ་པོ་ལི་ རི་བོར་⁴ རང་། འབྱེན་པོ་⁵ མཁན་ཕྱིན་ འབྱེན་པོ་ལུང་།

¹ Si-tu: res-hgah-min-pa.

² The caption in Si-tu is: རྩོམ་གྱི་མཛེས་ལ།

³ Si-tu differs: phul-byuñ.

⁴ The splitting of words and their assignment to the Skt. original is not certain in the text:

	Text	Si-tu
ativelam	śin-tu	śin-tu

*bhr̥śam**drag-po**te-bor**atyartham**te-bor**śin-tuḥi-don*

The correlation of Si-tu is clear, but that of the text has been effected in the sequence in which they occur in the quarter.

⁵ Si-tu spells it differently: °*bdo*.

तीव्रैकान्तनितान्तानि गाढबाढदृढानि च ।

वलीवे शीघ्राद्यसत्त्वे स्यात् त्रिष्वेषां सत्त्वगामि यत् ॥ ६२ ॥

ནན་དར་ ཇེས་པར་¹ བདྟན་པོས་² ཀྱང་། ཅང་མེད་³ སྤྱི་མེད་ ཇེས་འབད་ ནང་།

སེམས་མེད་ སྤྱར་ སོགས་ མ་ནིང་ངོ་། སེམས་ཡོད་ནམས་ལ་ གསུམ་ཀར་འགྱུར་།

¹ Si-tu replaces it by a purely isonymic word *mthah-gcig*, and utilises it for the next word *nitānta*.

² Si-tu has *nes-par*.

³ This quarter is corrupt in the edition of S. C. Vidyabhushan : *cim-med bri-med nas-hbañ*. Si-tu substitutes new words for all the three. We tabulate hereunder the equivalents in the text and Si-tu :

	Text	Si-tu
<i>gāḍham</i>	<i>tsaṅ-med</i>	<i>nes-hbad</i>
<i>bāḍham</i>	<i>bri-med</i>	<i>nes-pa</i>
<i>dr̥ḍham</i>	<i>nes-hbad</i>	<i>brtan-po</i>

རྫོགས་ཀྱི་སྤྱོད་པ་བདག་ལུས་ངན་པོ་འེ་མིང་།

कुवेरस्त्र्यम्बकसखो यक्षराड् गुह्यकेश्वरः ।

मनुष्यधर्मा धनदो राजराजो घनाधिपः ॥ ६३ ॥

ལུས་ངན་¹ ནང་ནི་ མིག་གསུམ་སྤྱོད་པ་། བཞོད་སྤྱིན་སྤྱལ་པོ་ གསང་བདག་² ནང་།

མི་ཡི་³ཚེས་ལྷན་ རྫོགས་སྤྱིན་⁴ ནང་། སྤྱལ་པོ་འེ་སྤྱལ་པོ་ བཞོད་སྤྱི་བདག་⁵ །

¹ Kāmadhenu adds *po* at the end.

² Si-tu has the extended form : *gsaṅ-ba-paḥi-bdag-po*.

³ Kāmadhenu and Si-tu : *mihi*.°

⁴ Kāmadhenu differs : *nor-byin-pa*.

⁵ Kāmadhenu adds °*po* at the end and Si-tu deletes °*gyi*° (*gter-bdag*).

किन्नरेशो वैश्रवणः पौलस्त्यो नरवाहनः ।

यक्षैकपिङ्गलविलश्रीदपुण्यजनेश्वराः ॥ ६४ ॥

स्यात् किनरः किपुरुषस्तुरङ्गवदनो मयुः ।

निधिर्ना शेवधिर्भेदाः पद्मशङ्खादयो निधेः ॥ ६६ ॥

¹མི་འཕ་ཅི་ རང་ ཅི་སྒྲིམ་བྱ་² । ཏཱ་ཡེ་གཏོང་ཅན་³ འགྲོ་མགྲོགས་སོ།

⁴གཏོར་ རང་ མཛོད་ཀྱི་⁵ རྩེ་བ་ལ། བཅ་ཅན་ རྩེ་ཅན་ ལ་སོགས་ གཏོར།

¹ Caption in Si-tu: རྫོ རེའི་འཁོར་མི་འཕ་ཅི་ལྟེ་མིང་ལ།

² Si-tu differs: *skyes-bu-ḥam-ci*. This is modelled after the common *mi-ḥam-ci* where *mi* is just replaced by the synonymous *skyes-bu*.

³ Si-tu: *rtahi*°, Kāmadhenu: *rtahi-gdoñ-pa-can*.

⁴ Caption in Si-tu: རྫོ རེའི་གཏོར་སྒྲིམ་མིང་།

⁵ Si-tu omits it and substitutes three other equivalents: *sten-ḥdzin*, *bde-ḥdzin*, *dge-ḥbyuñ* which are more isonymic than *mdzod* of the text. *sten-ḥdzin* is *seva-dhi*, where *sten* is for the \sqrt{sev} (Kāśyapaparivarta 3v, 7v, 20, 25, 113, 114v, 117v, 126v). *bde-ḥdzin* originates in शोतेऽनेन शेषं सुखम् ।...। शेषं धीयतेऽस्मिन्. *dge-ḥbyuñ* stems from शे कल्याणे मोहे बावधिः । (*dge* is *kalyāṇa*).

⁶ Si-tu has the caption རྫོ གཏོར་གྱི་བྱེ་བྲག་དགུ་ལྟེ། “there are nine treasures”. Si-tu cites them as follows:

<i>padma</i>	<i>padma</i> (the text has <i>pad-can</i> , Kāmadhenu: <i>padma-can</i>)
<i>mahāpadma</i>	<i>padma-chen-po</i>
<i>śaṅkha</i>	<i>duñ-can</i>
<i>makara</i>	<i>chu-srin-can</i> (Kāmadhenu: <i>chu-srin</i>)
<i>kacchapa</i>	<i>ru-sbal-can</i>
<i>mukunda</i>	<i>rñā-can</i>
<i>nanda</i>	<i>dgah-ba-can</i> (so also Kāmadhenu)
<i>nīla</i>	<i>sñon-po</i>
<i>varga</i>	<i>sde-can</i> (for it Si-tu gives the variants <i>varcas</i> : <i>ḥbyin-byed</i> and <i>kharva</i> : <i>thuñ-du</i>).

The primary basis for the above is the Kāmadhenu supplemented by the Vyākhyāṣudhā. *Mahāpadma* is not in the Kāmadhenu and hence has been supplied from the Vyākhyāṣudhā, while on the other hand in the latter is *kunda* instead of *nanda*. The last word *varga* is absent in both the commentaries, but it is substituted by *ḥbyin-byed* : *varcas* in the Kāmadhenu and by *kharva* : *thuñ-du* in the Vyākhyāṣudhā. Si-tu has critically evaluated the data in the two commentaries and has presented us a composite whole with the variations duly noted.

The Vyākhyāṣudhā closes *svarga-varga* or the section on heaven of the first kāṇḍa and begins a new numbering of only one stanza and a half as the

vyomavarga. In the Tibetan text as well as in Si-tu, the *varga*-division is not followed.

ཞོ་ནེ་ནས་ནས་མཁའི་མིང་།

द्योदिवौ द्वे स्त्रियामभ्रं व्योम पुष्करमम्बरम् ।

नभोऽन्तरिक्षं गगनमनन्तं सुरवर्त्म खम् ॥ ६७ ॥

ལྷ་ཅེན་ རོལ་གནས་¹ གཉིས་པོ་ མེ། འབྲུ་མེད་ ཀུན་ཁྱབ་ སྤྱིས་བྱེད་² ནང་།

སྤྱི་ལྷོ་གས་ མཁའ་ ནང་ བར་སྤང་ ནང་། ཀུན་འབྲོ་ མཐའ་མེད་ ལྷ་ལས་ གནས་།

¹ Kāmadhenu inserts °*pahi*°: *rol-pahi-gnas*.

² It corresponds to *puṣkara*.

वियद्विष्णुपदं वा तु पुंस्याकाशविहायसी ।

མི་གཡོ་བ་¹ ནང་ ཁྱབ་འཕྲོག་གནས་། ཀུན་གསལ་ རྣམ་གྲོལ་ སྤྱིས་བྱེད་འཇམ་།

ཞོ་ཕྱོགས་ཀྱི་མིང་ལ།

दिशस्तु ककुभः काष्ठा आशाश्च हरितश्च ताः ॥ ६८ ॥

ཕྱོགས་ ནང་ ཉི་ཕྱོག་² གསལ་གནས་ ནང་། ཀུན་ཁྱབ་ འཕྲོག་བྱེད་ ཉིད་ ཀྱང་ངོ་།

¹ Si-tu omits °*ba*. *mi=vi-+gyo-ba=yat*.

² This is based on the etymology of the Kāmadhenu which is also given in the Vyākhyāsudhā केनादित्येन जलेन वा कुत्सितानि भानि नक्षत्राणि. Si-tu gives the textual words and adds *rlun-rgyas* which originates in कं वातं (*rlun*) स्कुम्नाति विस्तारयति (*rgyas*) of the Vyākhyāsudhā.

प्राच्यवाचीप्रतीच्यस्ताः पूर्वदक्षिणपश्चिमाः ।

उत्तरा दिगुदीची स्याद्विश्यस्तु त्रिषु दिग्भवे ॥ ६९ ॥

¹ཕྱོ་རྩོ་ གྱུང་ ནང་ ཕྱི་རྩོ་འི་ ཕྱོགས་། འཇར་ ནང་ ལྷོ་ ནང་ ལུབ་ ནང་ བློ།

བྱུང་གི་ ཕྱོགས་ བློ་ ཕྱིང་ ཡིན་ནོ། ཕྱོགས་རྣམས་ གསུམ་པ་རྣམས་སྤྱི་འགྱུར་།

¹ Si-tu begins this stanza by giving the caption for *diśya* : ཞོ་ ཕྱོགས་སྤྱི་ཡོད་པའི་ མིང་། and then gives the equivalent ཕྱོགས་ལས་བྱུང་བ། The names of the directions follow, but only one Tibetan word is given for the two in Sanskrit :

<i>pūrvā, prācī</i>	<i>śar</i>
<i>dakṣiṇā, avācī</i>	<i>lho</i>
<i>paścimā, pratīcī</i>	<i>nub</i>
<i>uttarā, udīcī</i>	<i>byaṅ</i>

This is the first instance where the text has a double set of equivalents for the two Sanskrit words and Si-tu is content with only one.

इन्द्रो वह्निः पितृपतिर्नैऋतो वरुणो मरुत् ।

कुबेर ईशः पतयः पूर्वादीनां दिशां क्रमात् ॥ ७० ॥

‘དབང་པོ་མེ’² དང་མེས་གཤེན་བདག་། བདེན་བྲལ་མུ་དང་མུང་དང་ནི།

ལུས་ངན་དབང་ལྷན་བདག་པོ་ནམས་། ཤར་ཕྱོགས་ལ་སོགས་རིས་བཞིན་གནས་།

¹ Si-tu begins this stanza with the remark that the eight directions are also named after their keepers (*phyogs-bdag*) who have been mentioned earlier in this work. Two illustrations follow : *aindri=dbaṅ-phyogs*, and *vahnī=me-phyogs*.

² *Med* in N. and P. is a defective spelling.

³ N. *me-gśin*°, P. *ma-gśin*°.

རྩོམ་གྱི་སྒྲུང་པོ་འེ་མིང་ལ།

ऐरावतः पुण्डरीको वामनः कुमुदोज्जनः ।

पुष्पदन्तः सार्वभौमः सुप्रतीकश्च दिग्गजाः ॥ ७१ ॥

མཚོ་སྒྲེས་བད་དྭངས་¹ ཕྱིར་ལོག་ལུས་། ས་མོས་² གསལ་བྱེད་མེ་ཏོག་སོ།

ས་ཀྱན་ལ་གྲགས་ཆ་མཛོས་³ རྟེ། འདི་ནམས་ཕྱོགས་གྱི་སྒྲུང་པོ་འེ་⁴ ॥

¹ In this stanza the *diggajas* of the eight directions are given. *Pad-dkar* by itself would denote a white lotus, so the Kāmadhenu has *padma-dkar-po-can* and Si-tu gives *pad-dkar-can* or *dge-byed*.

² Kāmadhenu differs : *yyon-phyogs-pa*. The textual *phyir-log* means *pratini-ṛtta*, *vyāvṛtta*, *pratikrānta*, *pratyudāvṛtta* (TSD. p. 1566) ‘turned back or away, averted, inverted, reversed, etc’.—it has been put for *vāma* ‘reverse, adverse’, but *khrus* ‘bath, ablution’ is not easily explicable. Si-tu avoids the textual word and offers two instead : *yyon-ḥchiñ* and *lus-thuñ* based on *vāma* as ‘left’ (*yyon*) and as ‘dwarf’ (*lus-thuñ*).

³ Si-tu has : *sa-mos sam utpal dmar-po lta-bu* (*sam* means ‘or’).

⁴ Si-tu omits ‘*la*’.

⁵ N., P. ‘*hdzes*. Kāmadhenu suffixes ‘*can*’.

⁶ Kāmadhenu defines the allocation of the *diggaja* as follows :

Airāvata	in	Aindri (East)	Añjana	in	Vāruṇī (West)
Puṇḍarika	”	Āgneyī	Puṣpadanta	”	Vāyavī
Vāmana	”	Yāmyā (South)	Sārvabhauma	”	Kauberī
Kumuda	”	Nairṛtī	Supratika	”	Aiśānī (North)

करिष्योऽभ्रमुकपिलापिङ्गलानुपमाः क्रमात् ।

ताम्रकर्णी शुभ्रदन्ती चाङ्गना चाञ्जनावती ॥ ७२ ॥

ཞོ ཕྱོགས་ཀྱི་གླང་མོ་རྣམས་ཀྱི་མིང་ལ།

གླང་མོ་¹ ལྷ་འཛིན་² དམར་མེར་³ དང་། མེར་ལྷ་³ དཔེ་མེད་³ རིས་བ་ལས།

ཟངས་རྣ་མ་⁴ དང་ མོ་ལེགས་མ་⁵ ། ཡན་ལག་མཛོས་⁶ དང་ གསལ་བྱེད་⁷ རོ །

¹ N., P. °po.

² Kāmadhenu suffixes °ma. Si-tu has two different words: *mkhah-hjal* and *yyo-med-ma*, based on अन्न आकाश एव माति and न भ्राम्यति respectively.

³ Kāmadhenu has skipped over the entire stanza from this word. Si-tu suffixes °ma to feminise it.

⁴ N., P. °sna° is a defective spelling.

⁵ Si-tu has *śubhadantī* (without *r*) for it and it also gives *śubhradantī* with the rendering *so-dkar-ma*. For the first reading Vyākhyāsudhā says: शुभदन्ती इति वा पाठः । शुभौ दन्तावस्याः ।

⁶ It has been derived from कल्याणान्यंगान्यस्याः इति वाः , but Si-tu adopts only the first etymology of Vyākhyāsudhā अङ्गति । ‘अगि गतौ’ । in his *hgros-ldan-ma*.

⁷ It is obtained from √*añj* ‘to cause to appear, make clear’. This etymology is absent in Vyākhyāsudhā, so Si-tu differs: *mig-smān-can-ma* where *mig-smān* is *añjana* ‘collyrium’, which is patterned on अञ्जनवर्णत्वादञ्जनमस्त्यस्याः ।

क्लीबाव्ययं त्वपदिशं दिशोर्मध्ये विदिक् स्त्रियाम् ।

अभ्यन्तरं त्वन्तरालं, चक्रवालं तु मण्डलम् ॥ ७३ ॥

‘མ་ནིང་ མེ་ཟད་ ཕྱོགས་མིན་² རྣམས་། ཕྱོགས་དབུས་ ཕྱོགས་མཚམས་³ མོ་ཡི་དྲགས་།

‘ནང་⁵ དང་ ཕྱི་རོལ་མིན་བ་⁶ ལ། འཁོར་ཡུག་⁷ དང་ནི་ ལྷ་བྱེད་ཅན་།

¹ Si-tu captions: ཞོ མཚམས་ཀྱི་མིང་ལ།

² Si-tu differs: *phyogs-mtshams*, which is used in the text for *vidik*.

³ Si-tu has *phyogs-bral* (°*bral* is the negative *vi*°).

⁴ Caption in Si-tu: ཞོ ཁོར་ཡུག་ནང་གི་མིང་།

⁵ Si-tu: *nañ-khoñs*.

⁶ Si-tu: *lcags-rihi-nañ*.

⁷ P. and Si-tu omit *h*: *khōr-yug*. Si-tu’s caption for this quarter is: ཞོ ཁོར་ཡུག་གི་མིང་།

ཞོ སྤྱིན་གྱི་མིང་ལ།

अन्नं मेघो वारिवाहः स्तनयितुर्बलाहकः ।

धाराधरो जलधरस्तडित्वान् वारिदोऽम्बुभृत् ।

घनजीमूतमुदिरजलमुग्धमयोनयः ॥ ७४ ॥

[illegible]

- ¹ P. *srogs*.
² Si-tu has the non-metrical form : *chuhi*°.
³ Si-tu : *rgyun-hdzin*.
⁴ It stands for *ghana* and springs from *tsha-zer* 'sun' and *hjoms* '√han', i. e. to cover the sun.
⁵ Si-tu : *chu-hbyin*.
⁶ Kāmadhenu and Si-tu : *dgah-byed*.
⁷ It stands for *kādambinī* in the next Sanskrit stanza. Si-tu captions :
 རྒྱལ་ཆོགས་ཀྱི་མིང་།

कादम्बिनी मेघमाला त्रिषु मेघभवेऽभ्रियम् ।

ཡིན་ཀྱི་སྒྲིང་པ་ ཞེས་པ་ དང་། ¹ཡིན་སྒྲིང་ ཡིན་ལས་བྱུང་པ་² གསུམ།

॥ अथ मन्त्रः ॥

स्तनितं गर्जितं मेघनिर्घोषे रसितादि च ॥ ७५ ॥

འབྲུག་³ དང་ སྐ་ཆེན་ སྤྱིན་གྱི་ཤ། སྐ་ཅན་ ཉིད་ལ་སོགས་པའོ་⁴ ॥

- ¹ Caption in Si-tu : ཞོ་སྒྲིན་ལས་བྱུང་བ་བརྗོད་བ་ལ།
² Si-tu : *sprin-byun*.
³ Si-tu adds *sgra* at the end : *hbrug-sgra*.
⁴ Si-tu explains that *sogs* 'etc.' refers to *hrāda*, *hrāsa*, *dhvanita*, etc., which is derived from the Vyākhyāsudhā. Si-tu does not give the Tibetan equivalents of these three.



